The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 32.—WHOLE NUMBER 1020

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, OCTOBER 5, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in his city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH. 8 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for October.

6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Twenty-sixth Sunday after Trinity.
30. St. Andrew the Apostle.

Poetry.

(From the Knickerbocker Magazine.)

A Martyr's Victory.

BY REV. JAMES GILBORNE LYONS, LL.D.

When Alaric the Goth was defeated at Pollentia and Verona (A.D. 403,) by Stilicho the general of Honorius, and so driven for a time from Italy, the Romans celebrated that event with great rejoicing and magnificence. A triumphal procession and a conflict of wild beasts at once dazzled and gratified the multitude. The shows of gladiators were then forever brought to an end by Telemachus, an Asiatic monk, whom the people stoned to death in the ampitheatre for attempting to separate the combatants. Honorius was thus reminded of his duty as a Christian emperor, and soon after put forth an edict forbidding all such exhibitions for the future.

The streets are throng'd in mighty Rome,
The gleaming ensigns spread,
While warriors march in triumph home,
With firm and measur'd tread;
For, bow'd at last and forc'd to yield
On rough Pollentia's crimson field,
Stern Alaric has fled,
And left his ruthless Gothic powers
All crush'd beneath Verona's towers.

Those who once quail'd at that dire name
May now deride their foe,
And boast as if *they* shar'd the fame
Of glorious Stilicho,—
Of him who felt no craven fears
Rise at the flash of northern spears,
And struck no feeble blow,
But match'd, with trophies green and high,
The monuments of days gone by.

But, when the clear Italian sun
Pours down its noontide fire,
The trumpet speaks the games begun
Which idle crowds admire:
And soon, from barr'd and gloomy caves
Driven howling out by troops of slaves,
In grim and sullen ire,
Beasts, the wild brood of many a land,
Pace with loud rage the level sand.

Gætulia's lion, freshly brought
From scorch'd and desert plains,
And ravening tigers newly sought
On Parthia's waste domains;
Bears from the frozen Oder's mouth,
And panthers from the burning South,
Bred in old Nubian fanes.
Make there a stern and ghastly fray
For tribes more savage far than they.

But hark! the trumpet's warning peal
Is sounding as before,
And bondsmen clear, with staff and steel,
The red arena's floor;
The fainting brutes are swept away,
This sav'd to bleed another day,
That weltering in its gore,
And Men, of martial frame and race,
Take with slow step the vacant place.

Two, chosen from the warlike throng,
Begin a deadly strife;
One a gray swordsman, scarr'd and strong,
One in the bloom of life;
This nurs'd where snows on Hæmus shine,
That torn from hills beside the Rhine,
From children, home, and wife;
And high-born matrons hold their breath,
All bent to see the work of death.

Their toil was fierce but short; and now,
Flung bleeding in the dust,
The Thracian waits, with pale cold brow,
The last and mortal thrust;
When rushing forth, till then unseen,
A swarthy pilgrim leaps between,
Strong in a Christian's trust,
And drench'd with blood, yet undismay'd,
Stays with fix'd grasp the uplifted blade.

A light smooth cross of cedar wood
The gentle stranger bore,
Long worn in holy solitude
On Syria's palmy shore:
'Romans,' he said, 'for Him whose birth
Gave hopes divine of peace on Earth,
Arise, and evermore,
Servants of God in act and name,
Cast off these works of guilt and shame.'

He ceas'd; a scowl like noon's eclipse
Spreads fast from seat to seat,
And fourscore thousand hostile lips
Loud words of wrath repeat:
They rave and roar, as groves of pine
Wak'd on the Etrurian Apennine
When storms the tall crags beat,
Till, heav'd and troubled furiously,
Breaks in one surge that living sea.

The German leaves his task undone,
The Thracian creeps aside,
The swordsmen flee like herds that shun
Vex'd Arno's foaming tide;
But, as a pharos meets the shock
Of waves on some unshelter'd rock
Where seas are deep and wide,
Telemachus look'd up and trod
That path of danger true to God.

And, when the stony tempest burst
On his defenceless head,
He stood unshrinking as at first,
As free from doubt or dread:
With aspect full of peace and love,
As if he came from worlds above,
And hands in prayer outspread,
He laid him down, nor breath'd again,
Whelm'd by that host of vengeful men.

Yet deem thou not the martyr died
Warring for right in vain;
"His was the prize for which he sigh'd,
And his the eternal gain:"
Fierce Alaric shall yet return,
And Rome's fair dwellings blaze and burn,
Fill'd with red heaps of slain;
But scenes, where man must bleed for mirth,
Shall blast no more the ransom'd Earth.

Selected Matter.

(From the English Churchman.)

Madeira—Letter of the Bishop of London to Mr. Lowe.

OUR readers will participate in the distress caused by the letter which appeared in our paper last week, addressed by the Bishop of LONDON to Mr. LOWE, the British Chaplain in Madeira, on the subject of what we fear we must term the schismatical acts of the Bishop of BOMBAY, in that island. His Lordship, in this letter, appears to have summarily, and, we think, somewhat too hastily, disposed of a doctrine of vital importance to the integrity of the Church, and in such a way as we conceive her worst enemies would most wish. To be plain, we find the first Bishop of the Church of England, tacitly, and unequivocally denying the necessity of Episcopal Mission to the valid use of Orders. "There are," his Lordship writes, "not a few Clergymen ministering to English congregations on the Continent, who have never acknowledged my authority over them, nor received my license. But . . . . I have never held them to be schismatics."

It is true that this announcement is based upon the ground that the Bishop has no "*legal* jurisdiction" over English Clergymen abroad; but, what is here intended by *legal* jurisdiction? Can it be that these words mean only that adventitious, so to speak, and temporal jurisdiction, which is by our law derived from the Crown, and by which our Prelates are enabled to enforce, by *temporal* awards, their jurisdiction? This jurisdiction, undoubtedly, the Bishop of LONDON cannot have over subjects dwelling beyond the reach of the laws of England. But this jurisdiction is, as we have said, altogether adventitious; it forms no part of that original and common jurisdiction, *inherent* in his office, which cannot be derived from the Crown, but from the Fountain of spiritual jurisdiction, the Founder and head of the Church. (*Vide* Stillingfleet, "Of the Foundation of Ecclesiastical Jurisdiction.")

The whole Church of CHRIST, before the days of CONSTANTINE, knew nothing of such *legal* jurisdiction. The Churches of Scotland and America to this day know nothing of it. Are we then to believe that, during the first centuries—during the brightest and purest ages of the Church—a Clergyman who should refuse to acknowledge the authority of his Bishop, and should claim to exercise his office independently of all Episcopal authority and control, would not have been held to be schismatical? No one, we believe, who is not utterly ignorant of Ecclesiastical history, would venture such a preposterous opinion. We could produce an endless *catena* of evidence to shew that such a notion is in as direct opposition to the facts of Ecclesiastical history as it is to all Ecclesiastical order. But, if this is not the sense in which the Bishop uses the words "*legal* jurisdiction," we are altogether at a loss for his meaning. It seems scarcely credible that he should intend to affirm that it is *illegal* for him to exercise the *ordinary* power of jurisdiction—that which is inherent in his order—over English Priests abroad, that he has no such jurisdiction, and commits a wrong in attempting to exercise it.

It should seem that this cannot be, for his Lordship, in the letter before us, claims it by right of long custom, and taxes those with "acting *inconsistently* with Church principles" who refuse to acknowledge it. Moreover, in his place in the House of Lords, he has, in speaking of this question, himself openly maintained his right to such jurisdiction. Nay, it is an historical *fact* that authority to use such jurisdiction over English subjects abroad was granted by CHARLES I. to the then Bishop of LONDON, and to his successors, and has been exercised by them down to the present time. But granted such to be his Lordship's meaning, granted that he really intends to declare that he has no mission to bestow upon English Clergymen, ministering to congregations of their countrymen abroad, no authority over them, no right to interfere with or restrain them, then it follows that the Church of England, in the present unhappily divided state of Christendom, possesses *no* lawful means of supplying her children in foreign countries with that with which the Church of Rome and Greece find the means of furnishing to their subjects under like circumstances—viz., with those spiritual privileges which they cannot receive from the Churches of the country in which they sojourn. We say this consequence necessarily follows, for if the Bishop of LONDON has no such mission to bestow, certainly no other Bishop has.

The question then remains—If the Church herself has no right or authority to send out Clergymen to minister to her children abroad—if no Bishop can *give* this mission—can a Priest *assume* it? If there be no one who has authority to *send*, can any one take authority to *go*? On this matter we grieve to say the Bishop's language is but too plain and definite, whatever doubt he leave us in concerning the meaning of the ambiguous phrase "*legal* jurisdiction." He unhesitatingly pronounces his opinion that Clergymen, acting independently of all Episcopal control, and without Episcopal mission, or local designation, are not schismatical. What then becomes of the famous aphorism of St. CYPRIAN—"The Bishop is in the Church, and the Church is in the Bishop, and he who is not in communion with the Bishop is not in the Church?" How, if there be Churches independent of any Bishop, and yet in the communion of the Catholic Church, can it be, which the same holy martyr writes, that by Divine institution "the Church is built upon the Bishops, and every act of the Church is governed by those Bishops?" How is it, if such be indeed Catholic truth, that, throughout the best ages of the Church, no Church function could be exercised, no Sermon preached, no Sacrament administered, without the previous license and approval of the Bishop? Such was not the doctrine of our best and holiest Prelates. "St. JEROME," writes Bishop TAYLOR, "makes Bishops therefore necessary, because without them the unity of a Church cannot be preserved. . . . And if the unity of the Church depends upon the Bishop, then, where there is no Bishop, no pretence of a Church; and, therefore, to separate from the Bishop makes a man *at least* a schismatic; *for unity, which the Fathers press so often, they make to be dependent on the Bishop.*"—Episcopal Assert. sect. 46.)

The Bishop of LONDON, on the other hand, tells us, not that "to separate from the Bishop makes a man at least a schismatic," but that a man—aye, and he a Priest,—may "never acknowledge any Episcopal authority," (and, if this be not to *separate* from the Bishop, we know not what is,) and yet not be schismatical. Bishop TAYLOR elsewhere declares that, "although a Presbyter, by his Ordination, have a *capacity* of preaching and administering the Sacraments, yet he cannot *exercise* this without designation to a particular charge, either temporary or fixed; and therefore it is that a Presbyter may *not* do these acts without the Bishop's leave."—(*Ibid.*, sect. 37.) The Bishop of LONDON tells us that he *may*.

Again, HOOKER, a writer whose *dicta* are not to be slighted, nor set easily aside, writes "There is not anything more material, than, first, to separate exactly the *nature* of the Ministry from the *use* and *exercise* thereof. Secondly, to know that the *only* true and proper act of Ordination is to invest men with that power which doth make them Ministers, by consecrating their persons to GOD and His service, in holy things, during the term of life, whether they exercise that power or no. Thirdly, *to give them a title or charge where to use their ministry* concerneth not the *making* but the *placing*, of GOD'S Ministers."—Eccl. Pol. Bk. 5, sect. 80.) And again, amongst the "four things to be considered in a Minister of GOD," are these:—"His Ordination which giveth him power to meddle with things sacred," and "the charge or position of the Church *allotted unto him* for exercise of his office." In other words, HOOKER, consonantly with the general voice of the Church, distinguishes between the two facts of Orders, and Mission; between Order, which gives the *capacity* to act, and Mission, which invests him with *authority* to act; between Order, which is inalienable, and mission, which is revokable, which gives the Bishop all the authority which he possesses over the Priest, and in which consists the security of the flock against error of life and doctrine in their Pastor.

The Bishop of LONDON teaches us that Order carries with it Mission; that a Priest, after Ordination, can officiate without license—*i. e.* without Mission, without "acknowledging any Episcopal authority over him,"—and yet continue in the unity of the Church! What is this but virtually to annihilate the *Episcopal* character of our Church? What is it, in short, but a modified *Presbyterianism*—a regimen by Presbyters—ordained, indeed, by a Bishop, being once ordained, as independent of all Episcopal control as the Ministers of the Scotch Establishment? If this be the doctrine of our Church, why was Mr. SHORE punished? Why was not Mr. GORHAM at once put in possession of Brampford Speke? If Bishops are indeed necessary only to ordain; if Clergymen can act validly, as Ministers of GOD'S Word and Sacraments, without Episcopal Mission, and "acknowledging no Episcopal authority over them," why are we even now straining every nerve to send forth Bishops to every corner of the earth? Why do we any longer mourn over the pitiful number of our Prelates at home?

We think the Bishop of LONDON will, upon deeper consideration, feel that he has given utterance to a fearful and most mischievous doctrine—a doctrine which we are convinced he is not prepared to stand by. We must further add—and we say it with all the respect due to a Prelate who has so very many claims to the gratitude of Churchmen—we must further add that the time was not well chosen in which to cast forth this fresh apple of discord. Torn and distracted as our Church is—perplexed and bewildered as a large body of her faithful members now are—nay, some dispirited cast down even to the point of distrust and suspicion of her Apostolic claims on our obedience—when the ties which, from time immemorial, have bound her children to our Church, are being one by one loosened, and the rock on which we stand seems to some crumbling beneath our feet, we do most deeply deplore that *another* vital point of doctrine has been thus, in a manner, cast adrift—that such a blow has been struck against our Church, and, especially, by such a hand.

From the Spirit of Missions.

The Retrospect.

The Annual Reports of the Missionary Bishops and of the Domestic Committee, have just been spread before the Church; and we trust have been attentively read, and thoughtfully and affectionately considered. They show an amount of labor which should satisfy even the exacting; and results of fair success which should encourage the faint-hearted and strengthen all. However great and numerous the difficulties, they have been manfully encountered. However extensive the field, more of it has been occupied than ever. However large our pecuniary indebtedness is even now to our faithful laborers, yet that indebtedness is some thousands less than it was. However inadequate the offerings, yet there is evidently a more liberal hand; and, we persuade ourselves, an improved tone of sentiment and feeling. Surely, while we deplore divided action, where all might act in noble and consistent harmony; while we lament deficiency in zeal and in offerings, knowing that they should be tenfold what they are, there is no reason why "the hands should hang down or the knees be feeble;" enough has been done to add strength to our faith and activity to our exertion. That so much remains to be done, should be but an additional motive for harder and more hopeful labor. That so much more can be done, should but awaken our sacred ambition and "provoke to love and to good works."

THE PRESENT.

Turn and contemplate the field of the Church's labor. A great continent is outspread with its twenty millions, ere long to be multiplied to one hundred millions of a population, to be moulded, directed, and improved in all that relates to their temporal and spiritual interests. The progress is going on rapidly, certainly—each year leaving impressions never to be effaced, and compelling a direction hardly ever to be reversed, even where it may be altered. Then there is the Church, with its august consignments, its glorious truths, its choicer influences—and with its awful trusts—trusts to be fulfilled by the fidelity of each passing generation of disciples. Behold it in our midst! with its thirty Bishops and Dioceses, its sixteen hundred Ministers, and its army of well-appointed members, all, in the main, wishing to do well—trying to do well. What a mighty instrumentality for good! How should labors, prayers and gifts be ventured here in faith and lavished in charity! and how much might be accomplished beyond our belief or hope! Can anything be more true in principle, more high in faith, and more wise and beneficial in action, than to bestow our resources and our services here; and to fulfill our individual offices, in the endeavor to make effectual the Church's intention, and her legitimate and constituted plans. It is natural, as we gaze on the great Temple of our Faith, that men, from their very organization, or from peculiar position or view, should be disposed to look with intenser interest on some particular portion, or some special monument of grace or glory. Does any one delight to contemplate the higher nature of the children of Christ's kingdom, towering as an angel-nature above the human, and to expatiate upon the glory of their election? Does any discern, with gifted or practised eye, the excellence of the Gospel, as adapted to man's spiritual necessities, and its happy working in its various operations? Does any regard the Church as a great privilege and benefit to society at large, or fix his eye upon individual good secured, in the awakening of the thoughtless and the saving of the soul? Or do any, constrained by the love of Christ, long to have His Name, so precious to themselves, earnestly and faithfully proclaimed, and that He should be held up manifest unto all, from generation to generation, as the life, and salvation, and glory of His people? Whatever part of the glorious Gospel of our Redemption, or whatever portion of the great Christian field may occupy the eye and mind of the believer, what can he do so well in order to secure his wishes, and promote the cause he has most at heart, as to give to the Church the freest power of action, and to act in it and with it. Where else can truth, and faith, and order, be so efficiently maintained? If the world can show no part of Christendom in better condition, or as good, who will choose to keep back from the work she has in hand, for minor scruples and objections?

There are always among the most earnest spirits in the Church, some who are anxious for more entire harmony of system, and for more perfect operations, and for a more complete and direct application of Gospel truth to the knowledge and consciences of men, who are quick-sighted to detect an errror or deficiency, and suggestive of alterations, and of new directions of force. Now, such advances in all that is true and good, both in principle and action, can be secured far more effectually by the uniting efforts of a comprehensive faith and love, in the regular order and determined action of the body. It is the general and habitual health and vigor thus created which renovate the constitution; nor is there any more certain method by which weaknesses may be outgrown, deficiencies gradually supplied, and evils expelled. Even where a wrong direction is suspected, there is no better way of counteracting and rectifying it, than by sustaining the Church's operations and nurturing its strength. A young tree often at first is seen to incline in a wrong direction; but as it grows in vigor and in size, each year finds it approaching the true line more nearly, till at last the misdirection can hardly be discovered. Ours is the vine which the Lord hath planted. It has a nature superior to others; it has an innate vigor; it must become mighty in size, able to shelter millions under its wide-spread branches, and to feed them with its fruit. Who that has faith in it, as of the Lord's planting, can doubt its virtues, and shall not pronounce great and happy prophecies of its history. And who is the most favored in his work—he who does his part in its cultivation and improvement, or he who, by perpetual suggestion of doubts and questions, stays his hand and slackens the hand of others?

THE FUTURE.

While considerable zeal and liberality have been manifested in behalf of our Domestic Missions, yet more than one-half of the Churches in our land—more than one-half of the sons and daughters of our Israel, have not added their mite of gold and silver to this department of the Church's treasury during the year past. We cannot say what the future will be; but we dare say what it might be. With its diviner capabilities, and its wealth of human resources and appliances, the Church in our land might "do exploits," and each year would see those resources increasing in still greater proportion, and faster than we should apply them. We should see it become the glory and blessing of our gifted race, informing its intellect, governing its tastes, and moving its great heart to greatest purposes. Not a state but it would be its most energetic life;—not a county in which it would not, in all departments, be its most fertilizing element;—not a city or a village which it would not sanctify and beautify. Millions would live blessed by its evangelic faith, its living ordinances, its happy services, its wise counsels, and its benign spirit—they to hand down to millions more their rich inheritance. We have a peculiar responsibility. What we now do must tell immensely upon that future. While we doubt and dispute, and linger, time does not check his speed, nor is the forming process stayed. While we pray, and bestow, and do, we scatter the seed of a noble harvest; we are conferring present favors, and securing untold benefactions. It is seed-time now. It will be harvest soon. And it is "the Lord of the harvest" we are to meet. The harvest of the future ought to be great. Shall we be prophets of good tidings or of sad ones? Yes, the "ought" shall shape our expectation! We cherish the belief and venture the prophecy, that the children of the Church will "endeavour to do their duty."

From the North British Review.

Evils of Literary Life.

It must be admitted that there are many predisposing circumstances in the environments of literary life—that many of the causes which aggravate, if they do not originate the malady, are incidental to the profession itself. The absolute requirements of literary labour not unfrequently compel an irregular distribution of time, and with it irregular social and moral habits. It would be cruel to impute that as a fault to the literary labourer which is in reality his misfortune. We who lay our work once every quarter before the public, and they who once a year, or less frequently, present themselves with their comely octavo volumes of fiction or biography—history or science—to the reading world, may dine at home every day with their children, ring the bell at ten o'clock for family prayers, rise early and retire early every day with but few deviations throughout the year, regularly toil through, with more or less of the afflatus upon them, their apportioned hours of literary labour; but a large proportion of the literary practitioners of the age are connected in some capacity or other with the newspaper press, they are the slaves of time, not its masters; and must bend themselves to circumstances, however repugnant to the will. Late hours are unfortunately a condition of press life. The sub-editors, the summary writers, the reporters, the musical and theatrical critics, and many of the leading article writers are compelled to keep late hours. Their work is not done till past—in many till *long* past—midnight; and it cannot be done at home. It is a very unhappy condition of literary life that it so often compels night work. Night-work of this kind seems to demand a recourse to stimulants; and the exigencies of time and place compel a man to betake himself to the most convenient tavern.—Much that we read in the morning papers, wondering at the rapidity with which important intelligence or important criticism is laid before us, is written after midnight, at some contiguous tavern, or in the close atmosphere of a reporter's room, which compels a subsequent resort to some house of nocturnal entertainment. If weary with work and rejoicing in the thought of its accomplishment, the literary labourer, in the society of two or three of his brethren, betake himself to a convenient supper-house, and there spends on a single meal what would keep himself and his family in comfort through the next day, perhaps it is hardly just to judge him too severely; at all events it is right that we should regard the sufferer, and weigh the temptation.—What to us, in many cases, "seems vice may be but wo." It is hard to keep up this night-work and to live an orderly life. If a man from choice, not from necessity turns night into day and day into night, (we have known literary men who have wilfully done so) we have very little pity for him. The shattered nerves, the disorderly home, the neglected business, the accounts unkept and the bills unpaid, which are the necessary results of nights of excitement and days of languor, are then to be regarded as the consequences, not of the misfortunes, but the faults of the sufferer. It is a wretched way of life any how.

Literary men are sad spendthrifts, not only of their money, but of themselves. At an age when other men are in possession of vigorous faculties of mind and strength of body, they are often used up, enfeebled, and only capable of effort under the influence of strong stimulants. If a man has the distribution of his own time—if hie literary avocations are of that nature that they can be followed at home—if they demand only continuous effort, there is no reason why the waste of vital energy should be greater in his case, than in that of the follower of any other learned profession. A man soon discovers to what extent he can safely and profitably tax his powers. To do well in the world he must economise himself, no less than his money. Rest is often a good investment. A writer at one time is competent to do twice as much and twice as well as at another; and if his leisure be well employed, the few hours of labour will be more productive than the many, at the time; and the faculty of labour will remain with him twice as long.—Rest and recreation, fresh air and bodily exercise, are essential to an author, and he will do well never to neglect them. But there are professional writers who cannot regulate their hours of labour, and whose condition of life it is to toil at irregular times and in an irregular manner. It is difficult, we know, for them to abstain from using themselves up prematurely. Repeated paroxysms of fever wear down the strongest frames; and many a literary man is compelled to live a life of fever, between the excitement and exhaustion of the mind. We would counsel all public writers to think well of the best means of economizing themselves; the best means of spending their time off duty. Rest and recreation, properly applied, will do much to counteract the destroying influence of spasmodic labour at unseasonable hours; and to ward off premature decay. But if they apply excitement of one kind to repair the ravages of excitement of another kind they must be content to live a life of nervous irritability, and to grow old before their time.

Still, making every allowance for what may be called the necessity of the profession, a large amount of improvidence and irregularity will remain to be accounted for upon other considerations. Literary men are improvident and irregular. It is an uncomfortable truth—but it is a truth nevertheless. There is nothing harder to make out how some men spend their incomes. A large family is a very unmistakable thing and readily solves all questions of expenditure. If a man earns £600 a year and has half a dozen children to bless himself withal, it demands no very obtuse calculation to determine in what manner his income is expended, even if he makes no distinguished figure in the uses of the social world. But a man and his wife without children, in the enjoyment of such an income, are in reality rich, and may make a very respectable appearance in any part of the world. When they are in constant difficulty; when they cannot contrive to live tidily in apartments, cannot support the respectability of life on the first floor, it is impossible not to wonder how it is that so much money produces such poor results.

There are scores of men in London, of whom every one says that they "ought not to be in trouble," and yet they constantly are in trouble. The shadow of the bailiff is constantly darkening their doors. Many people would contrive to live comfortably and respectably on half their income and never have a bill unpaid. A bank clerk with £350 a year, lives more decently than a public writer with £600 and leave some money behind at his decease, while the chances are fifty to one that the author dies insolvett.

Imaginative character of the Germans.

The Germans are unquestionably the most imaginative people in Europe. German literature is scarcely a century old. It was only about 1748 that Rabner, Hagedorn, Gesner, began their feeble attempts to produce original compositions in the German language. What a vast body of German Literature, and almost all of an imaginative character, has been since created! It can already vie in amount, and in the opinion of many, in merit, with all the imaginative literature of all the other nations of Europe. But it is not only from their poetry, romances, novels, and such works of fiction that the Germans may be deemed the most imaginative of the European people. They are more under the influence of the imagination, and less under the influence of sober judgment, experience, and what we call common sense, than any other people, in their speculations in philosophy, politics, and the ordinary social affairs of life. The German philosopher, politician, professional man, and individual in private life, views things through an atmosphere of imagination, feeling, and enthusiasm, which generally magnifies and distorts what he is looking at, and leads him astray in his judgment and conduct. How many theories and speculations in religion, ethics, metaphysics, politics, issue yearly from the German mind! All are more or less brilliant and novel; in all there may be a nucleus of truth; but all are involved in a cloud of mystical expression, through which no distinct meaning is perceived by the reader. He must seek a meaning in his own mind, for he receives none that is distinct from the author. The disciples of this mysticism are the more enthusiastic because it is, in reality, their own impressions, feelings or ideas, raised by vague imaginative expressions, that they embrace as the author's, and not any precise, distinct meaning they have obtained from the author. They are properly the authors themselves, of what they adopt so enthusiastically as the author's meaning; for no two of them understand in the same way the same theory or speculation. These are meteors which illuminate the world of German mind for a season, and then expire and are seen no more. This is the history of innumerable productions in philosophy and politics, which issue yearly from the German press, and which are in reality imaginative productions as much as their poetry—are imagination applied to those subjects to which other people apply sober reason, judgment, experience and good sense. To this imaginative turn of mind must be ascribed the great importance attached by all Germans to the *æsthetic* to all the fine arts and all connected with them, and the little importance attached to those practical evils in their social state, which would drive sober people mad. The German people live in a world of imagination, and while they write, talk and sing, and make songs about German unity and liberty, and one great united German nation with one central Constitutional Government, and can fight nobly for the cause of the imaginative idea of this free, united New Germany they submit to the reality of a servile bondage in the *Landwehr* service, their functionary system, their passport system, their class taxation, and in every social relation.—*Laing's observations on Europe.*

Communications.

For the Churchman.

The Place whereon we Stand.

"O fortunatae gentes Saturnia regna,
———quæ vos fortuna quietos
Solicitat, suadetque ignota lacessere bella?"

The Faith must be contended for: but times of religious controversy, though they succeed to strong and earnest conviction, are in themselves, (as one may see in the histories of the Church from the beginning), no seasons of contentment for those who hunger and thirst after righteousness. The spiritual longing of the Faithful cannot be satisfied with convincing argument or learned criticism; they urge towards spiritual things continually, and in the divine and supernatural economy of the kingdom, seek supernatural nourishment and a life divine. He who lives the life in Christ, and has no calling from Him to be a champion of particular articles of the Faith, may be content to suffer others to carry on their conflicts and to trample where they please, if they come not athwart his heavenly intercourse. They may, like Alexander, stride around the world, yet let him not come between the Christian and his Sun. His conversation is in Heaven, the inner heaven where float no clouds, and where the serene atmosphere is never turbid with a storm.

The nourishment which such men seek in prayer and from their teacher's lips, and from the blessed Sacraments, is grace and knowledge of our Lord and Saviour Jesus's love. They mind not earthly things, unless compelled to have to do with them, and then they let them fall and leave them, when the task is done, as many leave the drudgery by which they win their bread, for their own leisure and their homes and favorite pursuits. To those who know and feel that Christian Life is like the Life of Christ, or rather is the Life of Christ in His members, how sad a lot it is to be put in the midst of noise and angry strife; where mysteries are tossed about; where faith is most irreverently handled, snatched up—thrown down; where sweet prayer is disturbed, and love made light of!

How many of these there are! humble, holy, meek, and gentle, but alas, weak it may be, nay, and foolish,—(for of such God chooses) and is it strange that, after long, they may be, some of them, disturbed, distracted, tempted to find another place where they may dwell securely? Men—other men, who can run in and out and play at hide and seek within the awful mazes of the doctrine of the Trinity or the Incarnation, or who can prune Holy Charity or Obedience into set figures, such as box-hedges used to be made to take, or who have true artistic skill at adjusting feathers in the tails of emblematic cocks, or timing and measuring the steps in going to and from the altar, may find it easy to dispose of difficulties, and stifle yearnings, which never are as strong to them as calls of appetite: but bandied doubts, equivocation, disguises, subterfuges, or merely party-spirit-frighten the others from their nests, and some of them seek elsewhere for those altars in which the sparrow shall find her an house, and the swallow a nest where she may lay her young, and be in peace which passeth understanding. It must needs be that they go to a worse home, if they but knew it, than that they left: at least they go where they can hope to have their own joys unmolested. Alas! they know not what they do.

Now, not these only are wrong or to be blamed, who thus are driven or led astray. All men are influenced, more or less, for good or evil, by their neighbors. Few men stand strongly enough to stand alone. Of all the trees in the forest, but very few have hold upon the earth so deep and strong, that they can bear up against the storm, except among a crowd of others, each one of which offers his own share of resistance. Man too, is, in the first place, social, and needs companionship and sympathy and trust. Except he dwell in love, it is not well with him: he does not feel secure, or in his place. Love is not only the fulfilling of the law, but it is all fullness: the bond of perfectness, including Faith and Hope; and this it is, of course, because God is Love, and whoso dwelleth in Love, dwelleth in God and God in him The First and Great Commandment is not without the Second, and on the two hang all the Law and the Prophets. Except a man love his brother he cannot love his God: and that life among mankind is one of manifold relations, whereof the spiritual, as they are the highest and holiest, so do they leave the man the most defenceless and forlorn, if they be once destroyed: so, too, do they most unsettle him, if they be but molested.

Moreover, in the functions of the body: its circulation in the currents of the blood and food; its feeling, willing, moving nerves; its perspiration and its breathing, and its other workings in itself and outward; as all these must go on that the body may be in health, so likewise must the soul's health and the spirit's, be preserved by their own operations going on; and while they need no material air, or heat, or food, or water, they must yet have their unseen and spiritual functions between themselves and God and man, or they become diseased and lose their strength and energy. In this state, left spiritually alone, and weak and nerveless, they cannot safely bear the time of trial. The men whose sympathies are strongest, are they who in the times of doubt and controversy are most sorely tried and who most often fall away. For this, we say and know that the fault is not in themselves alone. By no means is it. In the kingdom of Love, such as the Church, the first and best, and chief and one thing needful is Love: that Love which casteth out fear: which of course dwells in sure trust, (or faith) and hope. If, then, discussion, doubt, uncertainty be made to take the place of Love, or if this be neglected, and its claim unheard, if the harmless, gentle, household guest be left to his own mournings, while noise and turmoil usurp all, he will not stay, but flutter elsewhere, though it be to starve. It is, in great measure, the sin of those who form the present living body of the Church, that they do so unsettle doctrines, principles and practice, in defending as they say, the deposit of the Faith, that trust has left to it no holding ground.

Truth and true things are simple, single, steadfast. The articles of Faith—the Church, the Christian Life, are such: and all that is such can be made to be so seen, because it is so. If then, to seek for what was clear or settled, men have been driven into one or another (Popish or Pro-

testant) sect, the living guides and teachers, and above all, the disputants and champions are fearfully to blame.

Sept., 1850. R. T. S. L.

For the Churchman.

To the Editor of the Churchman :

The Clergyman, who sent to the Press the Tract, kindly noticed in your last paper, containing "*Short Meditations and Prayers for the Sick and Exercises in Preparation for Death*," ought perhaps to say one word in reference to the single sentence objected to. The exhibition of that single sentence, imperfectly quoted, and unaccompanied by any other portion of the Tract, will very naturally create a strong feeling against it. Such words as these : "when the last tear shall drop from my eyes, receive it as a sacrifice of expiation for my sins," have a startling sound when taken quite by themselves. The other words in the sentence, which show that the *tear* is made to stand for the *dissolution* that follows it, as likewise the concluding words : "and in that dreadful moment"

"*Merciful Jesus, have mercy upon me*," are omitted by you, of course unintentionally. Had the Clergyman, in question, been framing an original composition, probably no such petition would have been included in it. But he was not. He shrinks from any claim of authorship, in things, which are so high above him ; and when he found that petition embodied in devotions, which set forth in a most affecting way, in every line, *the one only Name, the one only Meritorious Sacrifice*; when he saw how impossible it would be for any reader to go through a single Meditation or a single prayer, without being made to feel most deeply that hope, all privileges, all blessings, come to us through the merits of that ever blessed Redeemer, he thought he might be excused from interfering with words, which, while they bring into view a consoling truth, are abundantly guarded against abuse by the expressive exercises of which they form a part. On a previous page the Penitent had been taught to say, "I hope to possess eternal life by thy infinite *mercy*, and through the *merits* of my Saviour Jesus Christ." While we hold with all the powers of our souls that in the Death and Passion of our Saviour Christ, "a full, perfect, and sufficient sacrifice, oblation, and satisfaction was made for the sins of the whole world," there still seems to be a sense in which the sinner must suffer for sin in his own person, the last act of which suffering is his temporal death ; and while we gratefully and adoringly refer all our hopes, and all our titles, to blessing to the *infinite merits* of our Redeemer, while we see and know that in ourselves alone, we are nothing, and less than nothing, we yet find that in Christ Jesus, our very poverty is changed into riches, and that in our very miseries, yea, in our death, the penalty of sin, we have something wherewith to make an acceptable sacrifice unto the Lord our God !

The feelings of the writer recoil from the idea of debate on such a point in a public print, but he may be permitted to say that in matters of faith and doctrine, he has no private fancies of his own : in the language of the Tract, he firmly believes whatever the Holy Catholic Church believes and teaches," and he may add, whatsoever that branch of it to which he belongs believes and teaches ; and for all other words he begs to offer as expressive of his meaning the words of the Saintly Bishop Wilson, in the *Sacra Privata* : "Let us consider death as the punishment to which, as sinners, we are justly condemned. But then let us look on it in another view, namely, as a sacrifice for sin, which God will mercifully accept of in union with that of His love, if we submit to it as due to our offences. It being a sacrifice, it ought to be voluntary ; being a debt, it ought to be made out of a love to justice ; and being a satisfaction, we must be humbly resigned." *Saturday Meditations.*

We are happy to afford the excellent compiler an opportunity for explanation, and shall be glad if it proves generally satisfactory.—Ed. Churchman.

For the Churchman

Rev. Dr. Tyng and the Vestry of St. George's.

Mr. Editor :—"One of the Vestry of St. George's Church," mentioned by you in your short editorial of last week, headed "Correction," seems to know too much of "the facts of the case," to deny that Dr. Tyng has, as alleged by me, "made no secret, not merely of his entire willingness that his Bishop should be restored, but that such an event would give him great satisfaction ; and gave it as his decided opinion that the Bishop is an injured and persecuted man." "One of the Vestry" merely authorizes you to say for him, that "Dr Tyng has never, it is believed, *seriously* expressed himself in favor of restoration." By "never seriously," he may mean two things ; that the Doctor expressed himself *not sincerely, not truthfully* ; or that he expressed himself *jokingly*. If the first, let the Vestryman's own christian principles tell him what light it throws on his own Rector's morals. If the second, he charges his Rector with leaguing himself with those who are guilty of "insensibility to the most serious delinquencies," and of "an outrage upon the religious sensibilities of our people, and a reckless defiance of the just indignation of the whole christian world ;" and all *for a joke*. Whether the Doctor is capable of this, "one of the Vestry" can, of course, better judge than myself.

In either of these views of the case it is natural to ask : How can Dr. Tyng's signature to the memorial of his Vestry be considered an honest expression of his real sentiments ? That may have been just as much wanting in seriousness as his protestations on the other side.

But after all, the true question is, Will Dr. Tyng deny that he has expressed, not only his willingness, but his wish, that Bishop Onderdonk should be restored, and his opinion that the Bishop is an injured and persecuted man ? I think I may answer without any hesitation, No.

Dikaios.

New York, Sept. 27th, 1850.

Rev'd. and Dear Sir :—By giving these sentiments a circulation through the medium of your truly valuable paper, they may tend to advance the interests of truth and justice. I regret that the former communication was not received. If you can give this an insertion in your next number, you will greatly oblige a large circle of friends and subscribers whose sentiments are herein embodied.

Ecclesiastical Censures.

That punishment should be meted out in proportion to the degree of guilt, and only when that is clearly substantiated, is a question to which every honest mind will most cordially respond. The word of God, our conscience, the sympathies and feelings of our common nature are all in harmony with it. No one can doubt that this principle was intended to regulate every judicial sentence. It is the duty of every man who holds sacred the administration of justice, to see well to it, that every judicial sentence is thus regulated. This is the acknowledged privilege of freemen, and therefore is it that though a layman I feel it to be my duty, in order if possible to prevent divisions and secure *permanent* peace, to give forth my sentiments regarding the present position of the Bishop of the Diocese of New York. Notwithstanding the untrue statements, and heartless malignity of a professedly Christian press, and the rumors of resignation, &c., originating from a paper called the Protestant Churchman, it is a tribute to the natural sense of right in the human breast that there never was a period when more earnest enquiries were made concerning the definition of the sentence. When is it to have an end ? When is our Bishop to be restored ? Has not the desire even of the most bitter and cruel been yet satisfied ? These are the questions that are naturally agitating the minds of thinking men, and very naturally so. Suspension, only, was the sentence given and recorded. In civil law who does not know, that there is the nicest distinction made in awarding penalties. Does a man estimate his life when the sentence awarded is only a fine or temporary banishment ? Who would like to suffer or see another suffer death through such gross and palpable injustice ? And yet only admit that character and standing are dear and sacred as life, and you will see a parallel case now in actual process of execution—the heart-rending spectacle of a Father in our Church, beloved and reverenced by all who know him, made to endure the severest penalty and experience the greatest amount of suffering, when the less severe penalty has been awarded; and the reason even for that less severe penalty, in the estimation of the most eminent Bishops in the land, is a mere tissue of falsehood. Surely all that the bitterest enemy of the Bishop can at least openly require, however cruel and relentless in heart, is, that the sentence given be carried into effect, and what is that sentence, is the oft repeated enquiry ? It is not Deposition. In what then does it consist, but the temporary suspension of ecclesiastical authority ? Temporary, because only intended to continue for a specified itme, and that just in proportion to the actual evil, if substantiated. I am one of those who feel proud of our Church because of the fair and impartial decision of her noblest dignitaries, who were enabled to stand above the excitement of the raging elements, and amid the storm search calmly for the truth, and cleave to it, and sell it not, and whose decision was the voice of truth—not guilty. But suppose that guilt had been substantiated, and let the sentence have full effect, where is it to end is a question which judges are morally bound to answer. Repentance is sometimes spoken of, but supposing there had been guilt, what proof of genuine repentance can there be more decided and satisfactory to every honest minded man than an irreproachable and truly christian life consecrated to the good and welfare of others, the daily service and worship of God ? I am one of those who believe that repentance would be as much called for on account of an unjustly protracted sentence, as for any other injury that can be inflicted upon our fellow man, and just in proportion to the evil done to character, and the length of time during which it is injured, should the tears of repentance flow. The common sympathy and feeling of our nature demand this ; justice demands restitution. With this the idle question of expediency as a primary question has nothing to do whatever. The question is as to whether it is right, all else must remain in the background till this is answered. Whatever is right must always be expedient. It is right that our Bishop be restored, and it is therefore expedient. According to our daily united prayer that "peace may be established among us" "all things being settled upon the best and surest foundations," how important is it that the Church, with her corresponding exertions should thus settle all things in order to her permanent peace and welfare ; for the good of the Church demands that justice, aye, and mercy too, where it is thought to be required, should be fairly and impartially administered, and as soon as this is done according to the spirit of the excellent canons of our church, and the spirit of the Gospel, Bishop Onderdonk is restored.

With highest regard and esteem

Yours, Veritas.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 5, 1850.

Convention of the Diocese of New York.

FIRST DAY.

Wednesday, Sept. 25, 1850.

The following were the resolutions referred to in our last.

The Rev. Mr. Parks gave notice of his intention to offer the following Resolutions to-morrow.

Whereas, in the present anomalous position of the Diocese of New York, and in the absence of that constant and authoritative supervision which her varied interests, as well as her inherent rights, imperatively demand, the Diocese is subjected to many and great inconveniences, the more intolerable because no limit has been assigned to their duration : and

Whereas, the placing of the Diocese under the temporary charge of neighboring Bishops, is found to be totally inadequate to the necessities of the Church, besides being productive of many great and positive evils : and

Whereas, it is believed that every like expedient, which stops short of obtaining for this Diocese its *own* Episcopate, in the full and unrestrained exercise of all its Canonical rights and duties, must prove alike inefficacious and objectionable : therefore,

Resolved, That in the opinion of this Convention it is inexpedient that any neighboring Bishop or Bishops be hereafter requested, by the Standing Committee, to perform Episcopal services, or assume any charge in this Diocese.

And whereas, by a Resolution of the last Convention of this Diocese, the Standing Committee was requested to memorialize the House of Bishops on the subject of our Diocesan difficulties, arising out of the *indefinite* suspension of the Bishop of this Diocese : and

Whereas, owing to the unexpected delay of the House of Bishops to meet for the purpose of considering the memorial of our Standing Committee, this Convention must needs adjourn in ignorance of the response of the House of Bishops to said memorial : therefore,

Resolved, Secondly, That our Deputies to the General Convention be requested to ascertain, with the least possible delay, what action shall have been taken by the House of Bishops upon said memorial ; and if in the judgment of said Delegates or a majority of them, such action must be deemed insufficient to authorize and open up the way for the obtaining such ample and specific relief as is contemplated by the foregoing preamble and resolution, then the said Delegates be, and are hereby requested to bring the same to the notice of the General Convention, praying that Body, in the most earnest and energetic terms, not to adjourn until it has provided by Canon for such effectual relief.

Resolved, Thirdly, That when this Convention adjourn it adjourn to meet on the in

SECOND DAY.

Thursday, Sept. 26, 1850.

9 A.M.—The Rev. Henry E. Duncan, Rector of St. Paul's Church, Eastchester, said prayers, and the Rev. Samuel G. Appleton, Rector of St. Luke's Church, Richfield, Otsego Co., read the lessons. The Convention then proceeded to business. The Minutes were read.

The calling of the names of absent members, and other routine business, was gone over as usual.

The Report of the Committee on the "Incorporation of Churches," was then presented. They reported that the certificates of the following Churches were in proper form :—

St. Thomas's, Ravenswood ; St. Paul's, Brooklyn ; Calvary, Burnt Hill ; All Saints, Milton ; St. Mary's, Beekman ; Church of the Holy Spirit, Rondout.

The certificates of the following Churches were reported defective, and referred back for amendment :—

Church of the Holy Innocents, Albany ; Ch. of the Holy Innocents, Fallsville, West Point ; St. Mark's Church, Islip.

The Rectors and delegates present from these Churches, then took their seats.

Mr. John Jay then called up, as postponed business, the report of the Special Committee on the application of St. Philip's Church and the Church of the Messiah to be admitted into union with this Convention, and whose certificates of incorporation had been reported as in due form by the Committee on the incorporation of Churches in 1846. A Special Committee was appointed and two reports were presented—a majority and a minority one. He read, we understand, an elaborate written essay on the subject, controverting the views of the majority report.

Mr. Harison made a brief statement of the case, showing that though postponed from 1846 to 1847, nothing was done in the Convention in the latter year, and that the reports on the application could not be considered as unfinished business.

Mr. Bradish followed on the same side.

The Chair decided the motion not in order.

Mr. Jay, with undaunted perseverance, moved that the Convention proceed to consider the application of the two Churches to be received into union.

Mr. Livingston contended there was no such application before the House.

Hon. J. C. Spencer entered at some length into the discussion of the point, showing that the application in 1846 could not be considered as *unfinished business.*

The Chair decided accordingly.

Mr. Jay respectfully appealed.

Rev. Dr. Hawks, in a few brief and lucid remarks, showed that the decision of the chair was perfectly correct, whereupon

Mr. Jay withdrew his appeal.

The elections being next in order, the House took a recess of 15 minutes to prepare ballots for the *Standing Committee, Delegates to General Convention, Provisional Delegates*, and the *Missionary Committtee.*

The elections consumed much time. When they were finished, the Inspectors retired to count the votes.

The following were re-elected Trustees of the Fund for Aged and Infirm Clergymen :—Messrs. W. Bard, G. G. Van Wagenen, Cyrus Curtiss, and C. N. S. Rowland.

Rev. Dr. Taylor, Chairman of the late Missionary Committee, stated that he held in his hand a supplementary report of the Committee on the case of Christ Church, Marlborough, with documentary evidence, and that he was prepared to read it, if the House took the responsibility of ordering it, but gave warning that it might cause much strife and heated discussion.

It was suggested that the *Stated Missionary Report*, ought first to be presented, which was thereupon read by Dr. Taylor. It stated the receipts for the year at $4507 00, contributed by 130 churches out of 206. The stations were 36, and the missionaries 26.

The Rev. Mr. Hawkesley then offered the *appeal*, which he had withdrawn yesterday with the understanding that he was to have the liberty of presenting it at this time.

A Resolution was offered that he have leave to introduce it

Mr. Spencer opposed the introduction of the appeal on the ground that the Convention could not entertain it—there being a general authority given to this Committee to act according to their discretion, by the canon under which they were appointed.

Dr. Whitehouse supported the same side.

Mr. Hawkesley made a brief statement of the case, and

Rev. Dr. Vinton advocated the resolution.

The argument was continued by Dr. J. A. Smith, Rev. Dr. Hawks, Rev. Dr. Taylor, and Rev. Mr. Parks against the motion, and by Rev. Mr. Cox in favour of it. It was, we think, very conclusively shown that the case in this form could not be entertained.

The motion to receive the appeal was negatived by a large majority.

Dr. J. A. Smith, gave notice that he would offer the following preamble and resolution :

Whereas on two several occasions, resolutions bearing upon the course of Bishop Onderdonk have been passeed by this Convention, and there is at present before it a third resolution of precisely the same import, and these resolutions are so framed as to give no indication whatever as to the mode of relief sought, as to which sentiments diametrically opposite prevail in this body ; and *Whereas* on so momentous an occasion, candor and propriety obviously require that the actual views and opinions of every member here present, if stated at all, should be so clearly expressed as to leave no possible room for doubt, not only for the just and reasonable satisfaction of the different congregations represented on this floor, but more particularly to avoid leading the Right Reverend Fathers of the Church into errors.

Therefore, *Resolved*, that all restoration of official connection between Bishop Onderdonk and this diocese would excite indignation and ill feeling in the same, and would, moreover, being no little discredit on the Church throughout the Union.

The Committee then took a recess till 7 P. M.

Evening Session, 7 P. M.

The Convention re-assembled.

The Reports of the Inspectors of Elections were read and the results announced as follows :

C.	L.	
		STANDING COMMITTEE.
		Clergy.
92	82	Rev. William Berrian, D.D.
90	82	Rev. John McVickar, D.D.
87	79	Rev. Samuel Seabury, D.D.
85	82	Rev. B. I. Haight, D.D.
		Laity.
91	83	Hon. Samuel Jones,
91	83	Hon. Murray Hoffman,
91	82	Hon. Gulian C. Verplanck,
89	83	Floyd Smith, Esq.
		DEPUTIES TO GENERAL CONVENTION.
82	78	Rev. R. Sherwood, D.D
80	78	Rev. E. Y. Higbee, D.D.
85	78	Rev. S. Seabury, D.D.
86	82	Rev. W. Creighton, D.D.
90	86	Hon. S. Jones,
90	86	Hon. M. Hoffman,
86	80	Hon. J. Burnet.
85	84	Wm. H. Harrison, Esq.
		PROVISIONAL DEPUTIES.
89	82	Rev. H. Wheaton,
89	81	Rev. J. McVickar, D.D.
89	81	Rev. W. L. Johnson, D.D.
88	80	Rev. J. H. Price, D.D.
89	81	F. Smith, Esq.
89	82	C. Curtiss, Esq.
89	82	J. W. Mitchell, Esq.
89	82	Hon. Martin Lee.
		MISSIONARY COMMITTEE.
85	80	Rev. Francis Vinton, D.D.
80	78	Rev. A. B. Hart,
89	82	Rev. S. R. Johnson, D.D.
88	83	Rev. J. F. Schroeder, D.D.
86	83	Rev. L. P. W. Balch, D,D.
89	86	C. N. S. Rowland, Esq.
90	85	C. Oakley, Esq.
81	63	S. Brown, Esq.
89	80	T. C. Butler, Esq.
71	69	Hon. L. Bradish.

We omit all the scattering votes as no one, we believe, received higher than 11 votes, and in general they were very small.

The Reports from Standing Committees were then read.

REPORT ON EPISCOPAL FUND.

Amount of the Fund,		$67,500
Income—Balance,	590 57	
Received from Interest,	4,295 81	
		4,886 38
Payments,		3,950 15
Balance,		$936 23
Amount of accumulating fund,		$8,116 72

FUND FOR AGED AND INFIRM CLERGYMEN.

Rec'd from 105 congregations, and by donations,		2,772 97
Interest on fund invested,		405 00
Balance on hand,		1,104 96
		$4,342 93
Invested,	$1,000 00	
Paid clergymen,	1,929 17	
		2,929 17
Cash balance on hand.		$1,413 76

Seven clergymen have received the aid of the fund. One has been added since last year, and two have died.

Messrs. Stewart Brown and Luther Bradish declined to accept office on the Missionary Committee, whereupon the vote by ballot was dispensed with, and the Hon. Hamilton Fish and Mr. Frederick Depeyster were elected.

The Committee on the Treasurer's Account presented their report. The Committee also presented a resolution that the expenses of the Standing Committee, accruing from their acts as the ecclesiastical authority of the diocese, be paid from the Episcopal, and not from the Diocesan fund. After some little discussion, Rev. Dr. Vinton offered a substitute that the said expenses be paid from the Diocesan fund, and that the parishes be requested to pay their respective quotas to said fund as required by the Convention. This substitute was adopted.

Report of Standing Committee on Theological Seminary :—

Number of Trustees to which the Diocese is entitled, 55 ; viz.—For the Diocese 1 ; for clergy 33 ; for funds contributed, 21.

They also reported a resolution, "that the present trustees (46) be continued in office, and nominated the following gentlemen to fill the vacancies, viz.—Rev. Francis Vinton, D.D., Rev. William E. Eigenbrodt, Rev. Albert D. Traver, Rev. A. B. Hart, Rev Wm. Watson, Hon. Jon. Burnett, Cyrus Curtiss, Henry Pierpont, G. G. Van Wagenen, Esqs..

The Resolution was adopted.

On motion of Dr. Hawks, Resolved that the Trustees of the Fund for aged and infirm clergymen, be instructed to apply for an Act of Incorporation.

The amendment to Art. 3d of Constitution, by striking out the words "one or more," and inserting instead thereof the words "not exceeding three," approved by the last Convention, was adopted, both orders voting separately in its favour.

Dr. Henry gave notice of his intention to offer to-morrow a Canon relating to churches built or owned by individuals, —which on motion, was referred to the Committee on Canons.

Mr. Pardee gave notice of his intention to offer to-morrow the following amendment to Article 3d of the Constitution.

Resolved, that Article 3d of the Constitution be amended by adding on the 9th line after the word "incorporated," "*and clergymen who having been members of this Convention have become disabled by age or any other infirmity from performing ministerial duty*"

The Report of the Standing Committee was then read, the summary of which is as follows :

Abstract of the Report of the Standing Committee of the Diocese of New York, to the Annual Convention of the Diocese, September, 26, 1850.

Sum of Episcopal Services in the Diocese, during the year, performed by the Bishops of New Hampshire and Maryland. *Ordinations*,—Deacons, 15, Priests 10 ; *Churches Consecrated*—9 ; *Corner Stones laid* 3—*Confirmation in* 120 *Churches*, 1824.

In the discharge of these duties the Bishops travelled 3922 miles.

The Committee have given their approval to the Incorporation of nine new Parishes.

The number of Candidates for Orders is thirty-five ; of which sixteen have been added during the year.

Fifteen candidates have been recommended for the Diaconate, and ten Deacons for admission to the Priesthood.

Twenty-four Clergymen have been received into the Diocese from other Dioceses and fifteen have received Letters Dimissory.

The Canonical Certificate of election to Parochial Cures has been received in behalf of twenty-five Clergymen, and been recorded.

Order has been taken for the Installation of two Rectors.

Notice has been received of the resignation of nine rectorships.

Four Presbyters have departed this life during the year, viz. Rev. Messrs. A. Pardee, Milledoler, Sweetzer, and I. Sherwood.

Six persons have received license to act as Lay Readers.

The following is the sum of the Episcopal duties performed in the Diocese, since the last General Convention :—

Ordinations, 37 Deacons and 30 Priests. *Churches Consecrated*, 24 ; *Corner Stones laid*, 8 ; *Confirmations*, 4162.

Rev. Mr. Bedell offered the following resolutions

Resolved, that the Standing Committee be, and is hereby requested to report to this House the proceedings and grounds of decision in relation to the application of Christ Church, New Brighton, for admission into union with this Convention, with all facts and documents connected with the subject.

Resolved, that in case such is not ready to be reported to the present Convention, the same be annexed to the printed Journal for the information of the Church, and may be acted upon at the next General Convention.

Hon. Murray Hoffman seconded the Resolution and professed his willingness as a member of the Standing Committee, to have all the information spread out at full length on the Journals.

Judge Jones opposed the motion as unnecessary. The records were open to any one who wished to see them. It was lost, Ayes 82, Noes 149.

Rev. Mr. Parks stated that in consequence of the lateness of the hour he could not proceed with his Resolutions that night, and that at the solicitation of several friends for whom he had great respect, and the prevalent wish to adjourn this evening, he should not offer them at all.

Dr. J. A. Smith stated that in consequence he should not proceed with his Resolution.

Rev. Mr. Leonard offered the Resolution of Mr. Parks, relating to Episcopal services by neighbouring Bishops, but it was not seconded.

2000 copies of the Journal were ordered to be printed.

The Report on the Diocesan Fund was read, recommending 5 cents mileage to such of the clergy as reside more than 20 miles from the city. Adopted.

The Minutes were read and approved.

The *Gloria in Excelsis* was sung with one heart and voice ; the concluding prayers were offered, and the benediction pronounced by the President.

The Convention then adjourned *sine die.*

The New York Convention.

The Annual Meeting of our Convention presents but few features of interest to the eye of the reader, but it was very remarkable for the general good feeling and forbearance manifested, and for the celerity and thoroughness with which all its necessary business was dispatched.

The re-election of the Standing Committee with hardly any opposing vote is a strong testimony to the fidelity and acceptableness with which they have discharged their duties during the past year. When the many difficult questions are taken into view which have come before them, and the inconvenience of administering the Diocese by a Commission of eight gentlemen clerical and lay, in whom a diversity of sentiments and feelings, on many points must necessarily exist, the Church has great reason to congratulate itself on having found such capable and efficient directors of its concerns.

The Election of the Delegates to the General Convention is a great triumph for the friends of truth and justice. The names speak for themselves ; and the want of any opposition showed that the will of the Diocese was too powerful to be gainsayed.

The Missionary Committee has again been taken into the hands of the majority of the Convention, while a reasonable proportion has been allowed of those who vote and act on the other side. The case of Christ Church, Marlborough, produced a deep though silent feeling among the members who were present and cognizant of the facts, and a determined resolution to remove the power of inflicting any more such wounds. We have said in our report of the proceedings that it was clearly showed the *appeal* was wrong. This is certainly the fact in our view, but it does not sanction the act of the Committee. Those well informed in the premises tell us that the striking of Mr. Hawksley's name from the list of missionaries was a most unwarrantable act, contrary to the almost unanimous voice of the parishioners, and effected by the unsparing use of secret power and malignity. The proper mode of proceeding would have been, we take it, a resolution for a Committee of inquiry and reference, and the facts could have been spread on the journals before the Church. It is now too late for that, but we are ready to lend our columns for the purpose.

We trust that the Church will exert itself for the present year in support of the Missionary cause in this Diocese, and that each parish will do its part conscientiously and faithfully, and not wait for others to assume all or the greater part of the burden, while it remains inactive.

The resolutions of the Rev. Mr. Parks were offered, we believe, by that gentleman entirely on his own convictions of the course which ought to be pursued by the Diocese, and without any concerted plan or sanction on the part of the majority. We think the first would have met with but a small support, considering that the aid of neighboring Bishops has been kindly extended to the Diocese for nearly six years past, and has proved so acceptable and beneficial. Had the plan of sitting still and suffering in silence been adopted on the first promulgation of the sentence, the situation of the Diocese would no doubt have been very different. The other resolution we thought unnecessary, as our Delegates, whose opinions are well known, will do every thing necessary for the vindication of the claim of the Diocese and the matter had better be left to their discretion.

The Resolution of D. J. A. Smith amounted to nothing, as he very wisely refrained from saying *how much* indignation and ill-feeling "would be excited," and *how much* "discredit" would be brought upon the Church, by doing justice and practising mercy. It would no doubt have been rejected by an overwhelming vote, as were its predecessors of the same tenor, as shewed in our last, but the object was not worth the time and breath that must necessarily have been wasted, and we are glad that we are spared the trouble of recording the debate and the vote.

We now wait with solicitude for the action of the House of Bishops, and trust the result will make the hearts of all to rejoice.

Burlington College.—We were prevented by duties at our Diocesan Convention, from attending the "Commencement" of this important Institution, and enjoying the intellectual and corporeal repasts there provided, pursuant to invitation. The accompanying communication from a reverend brother who was present, while it shows us the extent of our loss personally, leaves our readers nothing to desire in point and fullness of description.

For the Churchman.

First Commencement of Burlington College.—Every friend of Bishop Doane, and of Burlington College ; every friend of true Christian education among us, has looked forward with interest to the first Commencement of this Institution. It has come and gone—not only justifying all their confidence, but realising all their hopes.

Although the rain came down in torrents, preventing the promised presence of many from a distance, and although the meetings of Trustees and of Conventions detained still more whose hearts were with us, an assemblage seldom equalled in respectability, composed of men of eminence from other States, and representing the intellect and offices and honors of New Jersey, was gathered to witness *the result* of the system adopted in the college, and, at this time of blasphemy and of rebuke, to manifest their sympathy with Bishop Doane, and to testify, by their own presence, their continued and increasing confidence in him.

The graduated class consisted of but three : the first fruits of the college. But we sincerely think that they were equal to the best three of any class that we have ever known. There was a correctness and maturity, a finish and ripeness of taste and judgment in their performances, which surprised us all. Their orations were in Greek and Latin. French, Spanish, and Italian, as well as our own tongue—and they conversed together on the stage in German and in Greek. The transition from one language to another, almost without a pause, and with facility, proved them to be nearly equally familiar with them all. The speeches of classes many times as numerous were delivered by these three. Two of them were brothers, sons of Bishop Doane, and the other "only not a brother," son of Senator Miller, of New Jersey, who shared with them the credit which they all received. They are the Bishop's first, strong, I may add, conclusive arguments in favor of the College. If they remember their instructions and fulfil their promise, the communities in which they are to mingle, will have reason to rejoice that they have lived.

The Valedictory was the best we remember to have heard. The strongest testimony to its excellence, was furnished in the tears of nearly every being present — of men quite unaccustomed to be moved. It was perfect in its kind. We would say more of it, but for seeming to say too much in praise of everything.

After the exercises, followed the investiture of the class entering College. And then, the procession moved to the Parish Church, where the Bishop delivered his address, and the degrees were conferred, and the communion was administered to many more than we supposed would be present and delighted to receive it.

The procession was again formed, and returned to the College building, where dinner was prepared. It proved a most enthusiastic meeting, rather than a dinner. There was plainly too much feeling of delight and sympathy, and too much indignation in the minds of all, at the contemptible assaults which had of late been aimed at the destruction of the Bishop and the College, to allow them to sit down quietly and eat. The dinner was forgotten in the general zeal to manifest their confidence and joy. I wish that every friend and every enemy had but been there. Admirable speeches were delivered by men of high official station, and men of the purest reputations—such as the Governor of the State, the President of Columbia College, (to whose beautiful allusion to the trials and the triumphs of the Bishop we wish we could do justice here), Judge Ogden, Dr. Mutter, Mr. Chetwood, ("the Essex lawyer") Mr. Peter, British Consul at Phila., and others worthy to be named. But one feeling seemed to be possessing all—of *confidence* which had been *justified*, and of *hopes* and wishes *realized*. Men of such mould as were assembled there, are seldom moved to such tumultuous joy. In the midst of all, they thanked God, and took courage, as they witnessed, in the present fruits, the earnest of the blessings which they all believed this College will send forth, to enrich our country, and even to make glad the city of our God. They cheered and they congratulated *him*, who, amid much rebuke, and through all the difficulties of the way, by his untiring energy and self-devotion, had brought the College to its *first commencement*. The Bishop *must have been* a happy man—and for a time forgot the calumny and cold ingratitude which he has met. He had thus *finished*, gloriously finished, the *first volume* of his *greatest work*, and Governors, and Judges, and good men of every calling, were charmed by its conclusion. They *loved* him then. And they will love him still ; and follow him with prayers, and cheer him with their confidence, till he lays down his crosses here to take his crown.

Diocese of California.

We have received another very interesting letter relating to the Convention of this newly formed Diocese, which we are happy to lay before our readers :

Rev. and Dear Brother :—As I stated in my last, the Memorial of the Laity in California to the General Convention was withdrawn from further circulation on the removal of all doubt that we had ample right to proceed with the organization of a Diocese. Accordingly on the 24th of July, the clergy and parishes assembled for this purpose in the church of the Holy Trinity, in San Francisco. At my own invitation the Rev. Mr. Huddart read the service, and Docter VerMehr preached the sermon and administered the Holy Commuuion. Mr. Fitch, the senior clergyman, was chosen to preside, and Messrs. Judah (of this city) and Burgoyne were appointed Secretaries. The Constitution and the greater portion of the canons had been adopted before I left San Francisco. By the provisions they contained up to that point, the Convention could hold its stated meetings only once in three years, viz. in the May preceding the meeting of the General Convention :—orders and actual canonical residence the qualifications entitling clergymen to their seats :—parishes supporting their clergymen entitled to representation :—missionaries to be under the appointment and control solely of the Bishop ; —the alms of the Diocese to be thrown into a common fund, one-fourth to be devoted to missionary purposes, and the whole to be under the management of a committee in conjunction with the Bishop :—and a fund of two hundred thousand dollars to be raised for the support of the Episcopate. Other provisions were talked of for the foundation of institutions for disabled clergymen, and for other purposes, but I am not informed whether any action was had upon these points. After I left, the Convention, which adjourned on the 2d of August, elected the Standing Committee, as follows : Messrs. Fitch, VerMehr, Mines, and Moorehouse, of the clergy, and Messrs. Gilman, Perry, Winans, and Turner, of the Laity : Messrs. Gilman, of Baltimore, and Winans, of St. Stephen's in this city, being already favorably known to the church. Mr. Moorhouse is the Secretary, and the writer of this the President of the Standing Committee. The Right Rev. Horatio Southgate, as you are already aware, was chosen our Bishop, by a vote of three to two of the clergy present, and the concurrence of three to one of the laity. I am most happy to hear that laymen in this city, learned in the law of the church, are already of the opinion that this election, not having been made by a Diocese in union with the General Convention, must be held valid. If that Diocese must offer an apology for its early action in the matter, she can safely assure the church at large, that to have waited the routine prescribed by the general canons, would have lost or seriously jeoparded her birthright in the fairest heritage that for ages has been given her, or can for ages again be offered.

Already has our church, by her delays, lost for half a *century* to come the position she might have earned had she been adequately represented there the last half year. Lands of considerable value have been offered her, which have been either not claimed or have been forfeited through non-fulfilment of the conditions of the grants. If our missionary society had sent, or had been able to send a clergyman to California, when first invited to do so, they might have claimed a lot in San Francisco, for which a deed was actually drawn in the Church's favor, and which is now valued at $130,000. Another lot in the same city was offered to a then member of that society on the same conditions, which is now worth, say $30,000 ; and the church in the new city of San Francisco has been reduced to the mortifying necessity of *purchasing* a rest for the sole of her foot. (In the new part of the city, I am happy to say, that C. V. Gillespie, Esq., a Warden of Trinity church has granted a lot in a most eligible situation 137 1-2 feet square.) Thus things have turned to our disadvantage in some other places of importance. A university would ere this have been largely endowed, if the machinery of the church and the spirit in its wheels had been equal to the emergency. For once, the laity are in the advance, and the pillar of cloud and of fire at a great distance in the lead of them that bear the ark.

There are many points at which earnest-minded clergymen, as willing to live in tents and endure hardness for the elect's sake as the children of mammon are to get gain and gold, might as this moment establish parishes which would amply support them. But the success of the enterprise would depend, under God, upon *the men*. A whole-souled man, willing to endure hardness, although to a far less degree than those who have preceded him, might, at any of six or eight points that I could name, by prompt and energetic action, carrying with him the energetic minds he will find around him, in three weeks "purchase to himself" an ample maintenance. But he must *do the work*. He will find the raw material ; his own hands must make the fabric. He will find no parish, no church-building, no salary, no vestry, perhaps no female helpers, mammon apparently the god, highway, street, counting-room, all thronged with men who have no time to listen to him in the week, new modes of life, new customs, privations, no comforts, hardships, perhaps none to sympathize. A faint-hearted man will be instantly discouraged. A weak-minded man will be bewildered and confounded. An indolent man will not grapple with the obstacles. But a man who loves to conquer difficulties, and who has discernment to see that they may easily be conquered, who loves his work, his church, the souls of men, and to see order springing beautifully out of confusion, will step into the agitated sea and find that it will spontaneously divide before him. And all things considered, I should say, that a man who requires begging and coaxing to get him to California, and whose soul does not bound and burn as he looks to such a field and is free to enter it, is not fit to go.

The field there widens. At its most southern extremity, in San Diego, there are men anxious to see the church among them, and I have a letter pointing out the manner in which a clergyman may find a comfortable home among them.

At the Sandwich Islands, the Royal household, and many of the foreign residents, are ready to embrace the church. And when it is remembered that the imitative disposition of the natives, following the lead of the king and chiefs, was the main cause of the rapid spread of Presbyterian Christianity in that country, this is a circumstance not to be undervalued as an intimation of Divine Providence.

What influence the church in California is to have on "all Asia," faith may foreshadow, but God only can foresee, Already, perhaps a thousand Chinamen, "contrary to their king's decree," are on our streets ; and I have heard the prediction that the five hundred miles of low land overflowed by our rivers may be improved to the cultivation of *rice*, accompanied by the prophecy that a million of Chinamen may be poured for this purpose on our

valleys. And at the present rate of things, who can say that the costly Pagoda may not, even on our own shores, frown in the valleys where the steeple and the cross should smile?

No time is to be lost. It is, therefore, in my judgment, most desirable, if all canonical and conscientious scruples can be fairly overcome in the premises, that Bishop Southgate should enter immediately on this field. The work of the sower will be hard. The joy of the reaper will be great.

We are determined, dear brother, God helping us, that the church on the Pacific shall be a pacific church. I cannot, therefore, on all accounts, but believe that the action of the Convention has been, in the main, judicious, and I earnestly hope that the Bishop elect, though called from the East, may fulfil his apostolic course in the land where "the light of the West melts again into the East."

I have sometimes a pleasing hope that the church in California, while, as an angel with one foot on the sea and the other on the land, she may join Asia to us in the faith, may also, from her fair position, break down the middle wall, and at a day earlier than we had hoped, restore to us the ancient churches of the east, and "of the twain make one new man." If I mistake not, a few years ago this devout anticipation was avowed by a dignitary of the church in Prussia, as likely to be verified in a more distant future, on this very north-west coast, where Oregon and California and British possessions now are. If I remember rightly, there was represented as then existing a large body of Russian Colonists, and a church completely organized of *a great many thousand members*. From these Colonies we have already seen the flag of Russia upon its friendly visit to California; and we or our children may live to see the same friendly recognition and interchange between the churches of these nations. Our very orders and theirs (a thing so devoutly to be wished that only the nag's-head Jesuits should dread,) may become blended, and in all its claims to Catholicity, our church become identified with the Greek, and the Greek derive in its turn from us a greater purity of worship. Who can tell that thus, out of the western door of our church may not go forth, in the wonder-working Providence of God, the very influence, and with the very men that we were endeavoring to send forth at the eastern?

We may depend upon it, there is a pillar of cloud going before these hosts in their journeys toward that distant land. Wild as the passions seem that sweep men on, there is an angel in the storm. God has not sent two or thres hundred thousand *men* to that point *to dig gold!* There is a purpose of Providence. May God vouchsafe to his church the mind to grasp, the heart to feel, and the hand to accomplish it.

F. S. M.

New York, Oct. 1, 1850.

We mentioned in last week's paper, with some brief and hasty comments, the election of Bishop Southgate, to the Episcopate of California. On looking further into the subject, we have reason to believe that the 10th Article of the Constitution does not apply to Foreign Missionary Bishops of *this* Church, but to Bishops consecrated for foreign countries, to govern the Churches of those countries independent of and distinct from our own. We overlooked the words "on due application therefrom," which certainly was not made in the case of Turkey. It is true, however, that the 7th Canon of 1844, enacts that a Foreign Missionary Bishop of this Church shall "not be eligible to the office of Diocesan Bishop in any *organized* Diocese within the United States." (Section 2.) The Diocese of California, though not admitted into union with this Church, was certainly *organized* before it elected the Bishop. The Canonical provision, however, may be more easily dealt with than the constitutional obstacle, had it existed. It is also to be settled how Bishop Southgate is to resign his Missionary Episcopate, without being subjected to the canon concerning Episcopal Resignations.

With regard to the authority of the Convention to elect, we still entertain strong doubts. The wording of the 2d Canon of 1844, is very express, and seems to us to meet the case directly. It is to be observed, also, that the Clergymen in the California Convention do not form an *independent* Church, but are *canonically* resident in different Dioceses of this Church, and bound by the Canons thereof.

If these difficulties can be removed, or do not in reality exist, we shall cordially rejoice. There is a wide field for the exercise of Episcopal authority in that extraordinary region, and a loud call for the immediate appointment of a suitable Chief Pastor of Christ's flock. The Convention have made a wise choice, and the General Convention will doubtless give the subject the most full and careful consideration.

P. S. Since writing the above, we have received an able communication signed H. P., which came too late for insertion. The author ably defends the validity of Bp. Southgate's election and we shall give it next week.

A Card.

The Rev. Flavel S. Mines would not do justice to his own feelings, should he not acknowledge his obligations to the house of Howland & Aspinwall, and to their agency in San Francisco, for a free passage granted him from San Francisco to Panama; and also his gratitude for the like favor from Messrs. Howard & Son, and their associate, Mr. Chas. Morgan, in forwarding him from Chagres to this city. He would also acknowledge the polite attentions of the house of Simmons, Hutchinson & Co., in San Francisco, (although not connected themselves with the Episcopal church), in granting him free passages into the interior, and a *carte blanche* to travel in any of their steamers on the rivers or the coast in the prosecution of professional duty.

New York, Oct. 1, 1850.

An unfortunate omission occurred in printing the vote of thanks of the Vestry of Trinity Church, San Francisco, last week. We therefore repeat it:

The Wardens and Vestry of the Church of the Holy Trinity in San Francisco, avail themselves of this mode of expressing their acknowledgments to those gentlemen in New York and its vicinity, who in, their liberal and Christian spirit provided the means of sending the Rev. Flavel S. Mines and the Rev. Orlando Harriman to California, with the view of here establishing the Protestant Episcopal Church, and also for a donation of a bell, a surplice, and a service of plate for the Altar of this Church.

By order of the Wardens and Vestry.

Charles Gilman, Acting Clerk.

San Francisco, August 1st, 1850.

Foreign Intelligence

The *Niagara* arrived at this port on Friday, the 27th ult. We find nothihg of consequence from the continent. We glean the following items of intelligence.

From the Guardian.

The Archbishop of Paris and L'Univers.—It is notorious, although not a word to that effect has been breathed in the course of the recent controversy, that the Archbishop of Paris was selected by General Cavaignac to be the successor of the heroic Monseigneur Affre, on the ground that he was a strong partisan of the liberties of the Gallican Church, as far as such partisanship is at the present day possible. The *Univers*, on the contrary, is avowedly Ultramontane. It defended the expedition to Rome with much vigorous writing. It bitterly opposed the educational compromise of M. de Falloux. It daily registers, on the advice of a correspondent, the most insignificant movements of the Pope. Very recently a subscription was organized in its *bureau*, for presenting the Archbishop of Turin with a jewelled cross, on the occasion of his seditious resistance to the laws of his country, and the cross was ultimately presented to M. Franzoni by the hand of one of its principal contributors. One main indication of its religious partisanship has been the severity of its strictures upon the public appearances and publications of the Gallicanizing Prelates, who are still numerous in the hierarchy of the French Church, and it has even ventured to denounce as dangerous and immoral, a work sustained by the Archbishop of Paris himself. This grief may have rankled in the breast of M. Sibour, and provoked him to the step he has taken; but however this may be, he certainly published last week a solemn condemnation of language held by the *Univers* on several topics of grave importance; and the *Univers* has formally appealed to the Holy See against the censure of the Archbishop.

No doubt exists that the decision of Rome will be in favor of the appellant journal, which has merely adopted the views that have been ascertained to prevail in the Vatican since the restoration of Pius, and we are only curious to know in what manner Papal dexterity will manage to avoid addressing a direct rebuke to the Metropolitan of France. Our readers will, however, be impatient to learn the exact points on which the Catholic journal has published the disquisitions thus condemned by the Archbishop. They are the famous miracle at Rimini—two or three minor miracles reported, in the course of the summer, from various points of Italy and Savoy—the defensibility of the Inquisition, and the justifiableness of the Massacre of St. Bartholomew. The whole of the miracles which are said to have succeeded the return of the Pope from Naples, have been declared by the *Univers*, in the face of wondering and mocking Paris, to be absolutely true in fact, and warranted by the occasion. On the subject of the Inquisition, and the day of St. Bartholomew, this journal has scorned the defence which, whether tenable or not, we have seen repeatedly resorted to by those whom we have been in the habit of regarding as enlightened Roman Catholics. Far from setting aside the criminal department of the holy office as a local tribunal, established by certain countries for the punishment of what were really offences against their written law—far from condemning the Massacre of 1572 as the bloody fruit of the partisanship of two national factions—utterly repudiating the apology which the more charitable among Protestants would admit, that the Roman Catholic system is not to be blamed for the results of a universal barbarism—the *Univers* has unreservedly proclaimed, that in vindicating her rights by the Inquisition, and punishing the rebels by the murders of St. Bartholomew, the Church did neither more nor less than her plain duty. The mandate of M. Sibour censures a profession of faith in miracles unattested as "inopportune," and it enlarges sensibly enough, on the deplorable check which the reviving spirit of religion in France is likely to receive from the rash handliug of such delicate subjects as the mediæval policy of the Church. Unfortunately, however, for the Archbishop, the *Univers*, on the very day of its censure, was enabled to publish the formal recognition of the Roman miracle by the Pope—an augury of the event which looks quite unmistakable. —*Chronicle.*

The Rev. Charles Wordsworth, Warden of Trinity College, Glenalmond, has tendered the resignation of his office in consequence, it is said, of two Alumni of the College having been rejected at their examination for holy orders by the Bishop of Aberdeen, on the score of deficient scholarship.
—*Durham Advertiser.*

We are requested to state that the Bishop of Brechin dissented from the decision and proceeding of his brethren, the Venerable Episcopal Synod, in the matter of the Scotch Prayer Book lately issued by the Bishop of St. Andrews.

Guardian.

The Rev. D. Wilson of Islington, has put forward a pamphlet projecting a combined movement of the Low Church party. He says:

"There is a general concurrence of opinion as to the necessity of a union in the Church against Tractarian aggressions; and the main questions are as to the best way, and the most appropriate time to accomplish the important object.

"1. In relation to the *time*, some delay must needs occur, from nearly every one being at present out of London.

"2. As to the *mode* of proceeding at the right time, we are persuaded that the basis of the union should be stated with the utmost simplicity and brevity. We all know our objects, but to define them with accuracy were dangerous to unity, not to say impossible. Our security is not in definitions, which a dishonest mind will wind to its own purpose, but in the aggregate character of the mass of men who unite in the vindication of the faith.

"3. The scheme long contemplated has been that of the formation of a central committee in London, composed of fifty individuals, one-half clergymen and one-half laymen, and the formation of similar committees throughout the country, corresponding with this central body. Such a machinery is abundantly simple, and could be available for all practical purposes, and will, we trust, be wisely put together, as soon as the return to town of those of whom it is to be composed will permit."—*Guardian.*

Canterbury Colonists.—The four vessels, the Randolph, the Cressy, the Sir G. Seymour, and the Charlotte Jane, have left the shores of England with the first band of Colonists who are to aid in founding the new settlement of Canterbury.

On Sunday morning a large body of the Colonists assembled at St. Paul's Cathedral, a sermon being preached to them by the Archbishop of Canterbury. His Grace selected for his text the 14th verse of the 13th chapter of St. Paul's Epistle to the Corinthians—"The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all." The Archbishop remarked that the circumstances under which they had that day assembled justified them in drawing attention to the purport of the prayer which had been offered up by the Apostle Paul in behalf of the Christians of the Church of Corinth; the grounds on which it had been offered; and the persons who were to be benefitted by it. The first petition was for the grace of God. It is wonderful that so great a boon should be conferred upon fallen man; and yet the Apostle would not ask for it rashly, the ground of his expectation being the merciful promises made by God through His Son, Jesus Christ, the Redeemer of the world. Those present were, like the Corinthians of old, members of the Universal Church, dispersed throughout the world, although, probably, there were some who called upon the name of Christ who did not in their hearts acknowledge Him as their Saviour. Their presence, that day, in God's house, showed that as a body, they were not insensible to the blessings of religion. They had assembled for the purpose of asking the blessing of God upon an enterprise they had undertaken, under the belief that unless God build the house their labor is but vain that build it. It was God who had put it into the hearts of the intending Colonists, that, when they left their native land for their distant homes, they should still enjoy the blessings of the religion of their fathers; and this surely proved that the grace of the Lord Jesus Christ was with them—a grace which he (the Archbishop) trusted would be with them through time, and remain with them throughout eternity.—The possession of that grace would be their comfort and consolation through all the difficulties and trials they might be called to undergo. The second petition of the Apostle Paul was for the love of God. Wherever the grace of the Lord Jesus Christ was, there also was the love of God. From that love what should separate them? Certainly, not distance from the land of their baptism; for God was the Lord of all lands, and in Him they put their trust. So long as they were followers of the faith all things would work together for their good. The third and concluding petition was for the Communion of the Holy Ghost—a blessing which, like the love of God, came through the Lord Jesus Christ, who had promised His people that He would send a Comforter who should be with them to the end of the world. The Archbishop cautioned his hearers against forfeiting their religious principles, and concluded with some practical directions for their future guidance. During this service, which was one of a highly interesting character, three of the Canons residentiary were present (Archdeacon Hale, Mr. Villiers, and Mr. Dale), as well as several of the prebendaries.

On the following day (Monday) a dinner was given by the Canterbury Association to the working-class emigrants in a spacious marquee, erected near the Terrace-pier, Gravesend. Tickets of invitation were granted to a large number of influential persons who take an interest in emigration and colonization, so that this, the parting meeting, was attended by almost all classes of this community. A sound repast was furnished for the emigrants, and at its close—

The Rev. Thomas Jackson, the Bishop-designate, proposed the health of her Majesty, the Queen.—That toast, he said, was always well received in England, and he trusted that it would be drunk with enthusiasm by Canterbury Colonists for many year to come.

The toast was very warmly responded to by the Colonists, and by those who were present to witness the proceedings of the day.

Addresses were delivered by the Bishop-designate, Lord Lyttleton and others.

Each of the ships has its chaplain, the Randolph, the largest of the four, having two.
—*Guardivn*, Sept 4.

Anniversaries of the Church Societies.—As we were prevented from attending this interesting meeting, we avail ourselves of the full and, we understand, accurate report contained in the *Commercial Advertiser*.

According to usage, on the evening of the first day of the convention's session, a meeting to hear the reports of the doings of the Committee on Missions, the Education Society, the Tract Society, and the New York Bible and Prayer Book Society, was held at St. Bartholomew's church, Lafayette Place, at 7 1-2 o'clock, last evening. There was a numerous but not crowded attendance.

Rev. Mr. Curtis, of Hobart, Del. county, read evening prayer, Rev. Mr. Gallaudet, of this city, reading the lessons.

Rev. Mr. Frost, of this city, presented the report of the New York Bible and Prayer Book Society, in which regret was expressed, that, notwithstanding the enlargement of the county, and the great increase of its wealth and prosperity, the amount of receipts of contributions had been less during the year past than in the preceding fiscal year. Distributions, however, had been going on, in about the same ratio as before. The report dwelt earnestly and eloquently on the value of the society, and its influence, the good it has done, and was doing, &c.

THE CHURCH IN CALIFORNIA.

Rev. Mr. Canfield, of this city, said he had been requested to read the following interesting letter from the Rev. Mr. Mines, who had just reached this city, after having been a year in San Francisco, and having established a flourishing church there.

New York, 25th Sept., 1850.

Thomas C. Butler, Esq.,
Agent N. Y. Bible and C. P. B. Society.

Dear Sir,—I truly regret that the state of my health, which has recently suffered entire prostration from the hardships of a disastrous voyage, although much improved, will not permit me safely to take part this evening in the anniversary celebration of the N. Y. B. and C. P. B. Society. I should otherwise have counted it a pleasure, and still more should have felt it a duty, to embrace the opportunity accorded to me, of bearing earnest testimony to the silent but efficient usefulness of that society in a field not more novel in its character than wide in its extent, and mighty in its influences on the future. I have had it constantly on my mind, unsolicited, to make you the sharer of our joy at the results which your *faith* foresaw, and your *work* of faith foreshadowed, and only the prospect of shortly returning to this city has as constantly prevented my fulfilling the intention.

With the supply of prayer books left for my use on board the Crescent City, on my departure from New York, we were able to sustain becomingly the services of the Church on the Isthmus of Panama, as also to supply, to a small extent, several vessels sailing from thence for San Francisco, and by a still farther supply from your rooms, in the hands of another gentleman, to keep up a regular and well-observed service on our own ship for the nine weeks that we were at sea. By the aid of other liberal grants, and purchases by friends, from your society, the decent worship of the Church has been promptly and permanently established at San Francisco and in other towns on the Pacific, and instances not a few have come within my notice, where in the farthest mines, the little brown-coloured prayer book has awakened the voices of the desert, and "made the wilderness glad for them." Also in ships on the long voyage around "the cape," there have been numerous instances in which the wise provisions of the Church have suggested the mode, and the charities of your society or of its friends the means of worship, where worship would otherwise, in such mixed companies, have been impracticable—for the prayer book is a priest and a preacher whose reputation for purity, for pathos, and for power, is so well established that wherever its voice is raised, it finds the ear willing to listen, while its strains are in striking harmony with the majestic voices of the sea, and no where more than on the distant waters does it wake the sweet echoes of the voices and hearts "at home." Perhaps it may in the last day be found that that same little brown covered book has fulfilled its mission in a thousand ships bearing the emigration to that distant region, as I am sure that, much more than a thousand times, its familiar words of comfort and of hope, though spoken by the lips of laymen, have won the heart and awakened the faith of the sorrowing souls as they have committed a brother to the emigrant's grave, whether in the deep or in the desert.

And, now having imparted information gathered from personal familiarity with the facts, and intended to cheer you in a good work, if you will "suffer the word of exhortation," I will express the hope that the friends of the prayer book will often embrace the opportunities that offer to send this unexceptionable and every where respected and welcome messenger of the Church with the companies and multitudes now thronging to that shore. Much good has resulted from individuals taking with them a few of these books and making such judicious use of them as circumstances indicated, or by making them over to the clergy in the country. As far as I have information, a prayer book in California is never lost, is nowhere despised, but every where welcome, and every where useful.

Trusting that God, by the increase of His blessing, will give continual enlargement both to your plans and sphere and means of usefulness,

I am, dear sir, with many thanks for aid personally received in my labours from the publications of your society. Yours, respectfully,

Flavel S. Mines.

P. S. As the first offering from the Church in California, to any charitable institution, please accept from the Church of the Holy Trinity, in San Francisco, one hundred dollars. F. S. M.

The reading of this letter was listened to with the deepest interest.

DOINGS OF THE SOCIETIES.

Rev. Dr. McVickar, of Columbia College, made the following fiscal report

1. The missionary committee of the diocese, during the fiscal year now closing, have appointed 39 stations and 28 missionaries, 11 stations being vacant for want of adequate means of support on the part of the parishes.

Amount of payments,	$3,219 99
Amount due to 1st Oct.	1,083 33
	$4,303 33
Amount of funds rec'd by treasurer,	$4,431 32
Funds in hands toward next payment,	128 00

2. The Society for Education has under charge
31 students in divinity, holding scholarships.
8 do in colleges, holding scholarships.
8 do. in schools, holding scholarships.
—
47 in all, at an annual expense of $4,000 00.

3. The Protestant Episcopal Tract Society have during the year, gratuitously distributed to applicants, 1,546,700 pages.
Have sold three editions of Church Almanac, 654,800 "
And have a good supply on hand.

Their payments, during the year, have been	$2,680 00
Their receipts have only been	1,717 00
Leaving the considerable deficiency in Treasury,	$863 00

4. New York Bible and Prayer Book Society have, during the year, contributed to missionaries, and feeble parishes throughout the United States, to the army, navy, merchant service, hospitals, alms houses, prisons, and individuals, 672 Bibles, 760 Testaments, 8677 Prayer Books, and 49 Psalm and Hymn Books. The sales has been 256 Bibles, 244 testaments, 3864 prayer books, and 150 psalm and hymn books, Making a total circulation of 14,672 volumes.

Receipts from country churches,	$1,005
do. city do.	684
Subscriptions, donations, &c., &c.	695
Proceeds from sales,	2,500
	$4,884
Payments for paper, printing, binding and expenses.	$5,268
Leaving a deficiency in Treasury,	$384

Having made these statements, Dr. McV. urged upon those present to support these institutions of the Church vigorously, described interesting cases within his own knowledge of their beneficial influences, and concluded with the announcement that the collection about to be taken up would be devoted to the increase of the funds of the Bible and Prayer Book Society.

A very liberal collection was then made, Rev. Mr. Curtis reading the service of the offertory while it was taken up, and concluding the interesting exercises of the evening with prayer and the apostolical benediction.

We have been much pained in reading a pamphlet, entitled, *A Word of Self-Defence*, read by the Rector of St. Michael's Church, Trenton, N. J., to his Vestry. We are informed by a valued correspondent, that as soon as this pamphlet appeared, the Wardens and Vestry of St. Mary's, Bnrlington, sent a letter to the Bishop signed by all the members expressing their "undiminished confidence in the *integrity* of their Bishop and Pastor, and their great displeasure that the *uncalled for* and *scandalous* paper had been sent to the parish."

The communication reached us at too late an hour last week, for us to make use of the information it contained. We had not intended to allude to the pamphlet, but for the fact above mentioned, not thinking that any good could accrue to the church, from a newspaper discussion of the subject.

New Publications.

A treatise on the Law of the Protestant Episcopal Church in the United States, by Murray Hoffman, Esq., pp. 480: Stanford & Swords, 1850.

The circumstances of our Church render this work of peculiar value and importance. A knowledge of its laws is indispensable both to clergy and laity from the direct interest which they all have in its government and direction. In General Conventions, in the Diocesan Conventions, in parishes, and in vestries, the principles of our ecclesiastical polity and the details of Constitutional, or Canonical provisions, are continually uprising to view, and it is of unspeakable importance that they should be accurately understood and rightly applied. Moreover there are civil enactments relating to the duties and privileges of the officials of the Church, which are of the highest consequence, and may not be neglected or unknown by those who are charged with the administration of its affairs. We rejoice therefore in the publication of a work on this subject by the eminent jurist and Churchman, whose name is placed at the head of this article, and beg leave to call the attention of our readers to its contents. We do this in the hope of exhibiting in some small degree its value, and leading them to avail themselves promptly of the stores of legal learning and canonical instruction which it contains: not venturing, however, at present, to act the part of the critic, or dwell upon any of the particular parts of the volume.

It consists of an Introduction and Six Chapters. The Introduction sets forth with much clearness and precision, Where the Law of the Church may be found: it gives a brief history of the Church of England in the Colonies, with a development of what may be called the *American Common Law* of the Church; the organization of the present system at and after the Revolution and the identity of the Church in essential matters of doctrine and discipline with the English Church; then comes a learned discussion upon English ecclesiastical law, with illustrations shewing its applicability to our own case, and an examination of the law of marriage in both churches. This last mentioned point deserves a diligent study.

The *first* Chapter gives an account of the adoption of the Constitution (1789) with historical notices; a discussion of the powers of the General Convention, and an examination of the several Articles.

The *second* treats of the Constitutions and Conventions of the several Diocees, and exhibits a vast amount of labor and diligence in collecting and discriminating their several provisions.

The *third* Chapter relates to Parishes: their Division: the organization of New Churches: the powers and duties of the Vestry as Trustees, and Church officers: and of the Rector: and the union of a Church with the Convention.

The *fourth* considers the election and installation of Ministers and the duties of parochial instruction, and the keeping the Parish Register. The subject of Episcopal Visitations is then learnedly handled, with a discussion of the Trapnell case in Maryland, Observations follow on the use of the Common Prayer Book in accordance with the 45th canon of 1832.

The *fifth* Chapter is devoted to several topics of high importance. Differences between Ministers and their congregations; Dissolution of Pastoral connections: relinquishment of tho Ministry: Clergymen removing from one Diocese to another: When belonging to one Diocese, being chargeable wtih a misdemeanor in another: officiating within the cure of another clergyman, with an elaborate examination of the case of Christ Church, New Brighton; and Persons officiating not Ministers in the Church.

The *sixth* Chapter treats of the penal law of the Church:—To whom the offender is amenable; offences punishable, with some instructive remarks on *schism* as a *presentable* offence; the mode of trial, with a careful analysis of the canons of the different Dioceses; of sentences, in which *indefinite* suspension is discussed: of excommunication; discipline applicable to the laity; trial of Bishops: effect of ecclesiastical sentences.

When English and American authorities are found applicable to the subject in hand, they are copiously cited, and we have full discussions by the learned author upon the most important matters that arise. The subject of ecclesiastical law is one that has long engaged his attention; and the present useful work is the first instalment of the fruits of his studies. He promises another volume shortly, on the canons relating to the ordering of the Ministers of tho Church and other analogous topics with an Index to the whole work.

The publishers have given us a neat volume, in good type and white paper.

Several notices are unavoidably deferred, also several advertisements.

CLERICAL CHANGES.

The Rev. Charles A. Maison has become Rector of St. Thomas Church Windsor, and of the Church of the Adveni, Williamston, North Carolina. P. O. Windsor, No. Ca.

Married.

On Tuesday, Oct. 1, in Ascension Church, by Rev. A. N. Littlejohn, Rector of Christ Church, Springfield, Frederick W. Armstrong, Esq., to Harriette C., daughter of the late Henry Bedlow, Esq., all of this city.

Died.

On the morning of the 18th instant, at the age of 72 years, Mrs. Henrietta Clarkson, of Flatbush, departed this life. This visitation of Divine Providence in her sudden dissolution, was not anticipated, no alarming symptoms appearing in the nature of her indisposition, yet from her conversation might be gathered that she had deep impressions of her approaching end. Mrs. Clarkson was the relict of Freeman Clarkson, Esq., of New York, and at her decease had been a widow for forty years. The uniformity of private life affords few incidents to interest strangers, but the "memory of the task" is dear to Christians. Mrs. Clarkson was an example worthy to be followed in her sincere attachment to her Church, of which she was a communicant for more than half a century. Of Trinity Church, New York, she often spoke with much affection, alluding to it as her home for 41 years. The last few years of her life were spent in Flatbush, where she carried out the same affectionate interest in her Church and her Pastor. Those to whom she was dearest in life, most deeply feel the loss of one who has embalmed in their memories so sweet a recollection of her maternal and sisterly character. In the loss of her son, the late Rev. Freeman Clarkson, a much respected Clergyman in the Episcopal Church, her nervous system received an injurious shock, and her path was shaded with sorrow. Towards her surviving children and sister, age had never chilled her "careful care," and her affectionate solicitude for their happiness never abated. In her last moments, in the dissolution of her earthly house, much mercy was mingled with judgment. She appeared calmly to walk through the valley of death—"fearing no evil"—Death apparently had lost his sting, and the happy spirit in the moment of departure seemed to leave a benignant smile on the remains of mortality. On Thursday, the 19th instant, her remains were interred in the vault at Trinity Church, New York.

Her Late Pastor.

On the evening of Monday, the 9th instant, at Hinsdale Mass., Samuel Jones Mumford, aged 47 years.

Truly, "man in his best estate is altogether vanity," and never has the transitory nature of all earthly things been more vividly impressed upon us than in the present instance. But a few days since, and this beloved friend of ours was in the midst of us, in the bloom of health, in the prime of life, and in the full vigor of manhood. On the afternoon of his death, he parted from his family cheerful and happy, as was his wont, little conscious that he and they were no more to meet again on earth—a few hours after, and the fatal accident occurred, which, in one brief moment, placed him in eternity.

It is unnecessary to describe anew the sad event which has brought sorrow to so many hearts; accounts of it have already been widely circulated through the medium of the public prints, and although incorrect in many of the details, they were, alas, substantially, but too true.

The shock produced by the death of Mr. Mumford throughout the community, was very great; for he was widely known and as universally beloved. Indeed, his was no common character. Nature had bestowed upon him a disposition of peculiar sweetness, and a spirit whose elasticity no trials had been able to subdue. Acute in his perceptions, rapid in his appreciation of the bright and the beautiful, full of wit, of humor and of fancy, he was the very idol of the social circle: and morose and misanthropic indeed must that spirit have been which could resist the influence of his cheerful and mirth-loving presence. There was no kinder or more generous heart than his, and none which sympathised more deeply in the sorrows of others: but so rapidly was the tear with him succeeded by the smile, that he seemed to live in a perpetual sunshine, whose genial influence he was forever imparting to those around him.

The overwhelming sorrow which his loss has brought upon his family, it is not in our power to describe. A father, a brother, and a son, and one who so beautifully filled all those endearing relations, has been separated from them by a sudden and fearful death. Yet has a merciful God tempered to them this sincere dispensation of His hand, with many consolations. It will be mournful pleasure to them to reflect that, as if heaven directed, he came to spend the last few days of his existence with them, and in his early home—that he was spared the weary hours of a lingering disease, the tortures of protracted pain, and the beclouded intellect which often accompanies the departing spirit, and that, above all, they "sorrow not for him as without hope:" but that "knowing Him in whom he trusted," he passed at once from the happiness of earth, to the better and purer enjoyments of heaven.—*Com.*

At a meeting of the Vestry of St. Stephen's Church, held Sept. 17, 1850, the following preamble and resolutions were unanimously adopted:

Whereas, The melancholy intelligence has reached us, of the sudden demise of our late friend and associate, Col. Samuel Jones Mumford, and, Whereas, the many excellent virtues of the deceased, as well as his usefulness and devotedness to the Church with which he was connected, endeared him to us, no less as a Christian than as a man. Therefore,

Resolved, That while submitting with resignation to the inscrutable ways of Divine Providence in removing from among us our esteemed friend and worthy associate, we sincerely deplore the loss which we, in common with others, have in his death sustained, and that we tender to his afflicted family, our heartfelt condolence for the sudden bereavement which has deprived them of a firm friend, a devoted son, and affectionate father.

Resolved, That as a further mark of our respect for the deceased, we will wear the usual badge of mourning on the left arm for thirty days.

Resolved, That the foregoing preamble and resolutions be entered on the records of the Church, and that a copy of the same, signed by the Rector and Clerk, be published in the Churchman and Protestant Churchman.

Attest Chas. J. Chipp, Clerk.

At Rye, Westchester County, on the 7th ult., David Brown, aged 89 years.

The venerable servant of God, whose death is briefly commemorated above, was closely indentified with the history and progress of the Church in Rye, having been for about 70 years, a communicant of Christ Church, and clinging fondly to her fortunes through all the changes and chances of that period. No one who came in contact with him could fail to see that, like Eli of old, "his heart trembled for the ark of God," and that his devotion to the Church never flagged. He loved her sweet communion—her glowing hymns—her solemn prayers, and by her welfare or her woe seemed to measure his own peace and sadness.

When the Master came and called for him, it was no startling summons as his loins were "girded about" and his "lights burning"—he was ready to depart, and strikingly illustrated, in the security of his days—in the confidence of his "certain faith"—in the testimony which he bequeathed to his children, and in the counsels which breathed upon his lips, the worth of an early waiting upon God, as well as the sure results of those fixed principles which from youth to hoary age, controlled his life.

He had finished his work, and solemnly renewing the profession of his trust in a Saviour's merit, "he fell asleep."

Many will miss his form and voice in the sanctuary which he loved—miss him from the holy table where he so often knelt to take "the bread which has come down from Heaven," and many will look for him in vain, amid other and less public scenes—but we cannot sorrow for our departed friend; we rather rejoice, because he has gone to the Father, nor can we invoke any richer blessing on the stricken hearts that are mourning over his loss, than the grace to follow him who "through faith and patience," has now "inherited the promises"—

———"What here we call our life is such,
So little to be loved, and then so much,
That it would ill-requite thee to constrain
Thine unbound spirit into bonds again."

New York, Sept. 23, 1850. F.

The death of Mrs. Mary Hobart Hanks, which was announced in the Churchman of week before last, as having occurred on the 15th ultimo, seems to one who knew her well, and who, for some years, tended her as a most choice lamb of that portion of "the fold" of which he was Pastor, to claim some notice from his pen. Being dead, she yet speaketh. And the lessons she imparts, it were dutiful and wise to treasure up, for they are good to the use of edifying.

Mrs. Hanks long lived to Christ. From a child, she had so known the Holy Scriptures as to be made savingly wise; and, from her very earliest years, she "did that which was right in the sight of the Lord, and turned not aside to the right hand nor to the left." Yet was she an "alien from the commonwealth of Israel, and a stranger to the covenant of promise," till she became so matured that she might for herself seek her second birth. Upon her own convictions of duty she then acted; going alone—unseconded by those nearest to her—to "the Baptismal Laver," to receive remission of sins by spiritual regeneration; to "the Laying on of Hands," to be certified of God's favor and gracious goodness towards her, and to be filled with the Holy Ghost; and to "the Holy Communion" to receive the most precious Body and Blood of Christ, be filled with God's grace and heavenly benediction, and to be made a partaker of all the benefits of Christ's passion,—that He might dwell in her and she in Him. These acts of duty and privilege she rendered in St. Thomas's Church, New York, under the pastoral guidance of the Rev. Dr. Hawks, for whom her love to the last was sincere and fervent.

Thence forward, her walk was humble, uniform, and consistent. She remembered always the profession represented by her Baptism, and therefore sought to follow the example of our Saviour Christ,—to live to God,—to be continually about her Father's business. Zealously affected toward every good work, she was ever foremost in efforts for the young, through the Sunday school, and in all plans of parochial and general charity. Her manners were sweet and gentle, which, combined with rare powers of intellect, thorough attainments, and unusual cultivation of soul, rendered her widely influential. She was as salt having its savor; as a light on a candlestick, shining for the glory of our Father which is in heaven. Hence, of God's mercy, did the unfeigned faith that was in her come also to dwell in her mother, two sisters, and her husband. The sanctified so became the instrument of sanctifying.

For the Church, the love and zeal of Mrs. Hanks were intelligent, strong, and pervading. As a member of Christ, she was Christian; as a member of Christ's Church, she was Catholic. Neither the claims nor pleasures of society, the cares nor duties of even a married life—the measure of which in her case, was often overflowing—prevented the discharge of her religious duties. Sickness alone kept her from the assemblies of the Saints. It was ever her aspiration,—"My soul hath a desire and longing to enter into the Courts of the Lord." For the Daily Services, she had, therefore, the greatest affection. Her attendance on them commenced in 1836, after her removal to the city of Troy, where she placed herself under the pastoral care of the writer, who had instituted them in Christ Chnrch, of which he was then Rector,—the first institution of them, it is believed, in this country,—and her love for them endeared as time went on, and as she matured in ripeness for the perfect consummation and bliss in God's eternal and everlasting kingdom. She seemed, in so waiting upon the Lord, to have daily increased in her His manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and to be filled, more and more, with the spirit of God's holy fear. She once remarked to an intimate friend, that the comfort of the Daily Services of the Church was to her unspeakably great; that, stealing away from the cares of home and the tumult of the city, and spending a quiet hour at the Church, in the morning, refreshed her for all the day,—that the Daily Services appeared made *for mothers*. So was she ever athirst for God; ever ready to enquire—"When shall I come to appear in the presence of God?" And now the desire of her soul is fully satisfied; she has departed to be with Christ. She has been transferred from the service of the Church Militant, to be, after a season of waiting for us—for without us she will not be made perfect—promoted to the service of the Church triumphant, whose worship is without end and without alloy. The tender tie of wife, mother, daughter, and sister have been broken. The flower which shed a celestial fragrance over a large circle of endeared and loving friends, has exhaled to heaven. The star which was lustrous with every Christian grace, has arisen to the fullness of light. So radiant and spotless was her character, that of her it might have been justly said—"Many daughters have done virtuously, but thou excellest them all."

The injunction, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," is most forcibly suggested by the circumstances of her death. For, although she had lain for two weeks on a bed of sickness, yet neither she nor others entertained the slightest doubt of her recovery up to the hour when, without a struggle or a sigh, she passed away, leaving her stricken and weeping friends gazing on her marble brow and pleasant smile, that "wore too much of beauty for the grave." But from herself there came the words of comfort—"Blessed are the dead who die in the Lord"; and, "even so saith the spirit."

Humphreysville, Ct., Oct. 1, 1850. W. F. W.

Notices.

GENERAL THEOLOGICAL SEMINARY.

The Seminary will re-open on Monday, the 7th of October. Applicants for admission are requested to present their testimonials to the Dean, on or before that day; and all the classes will then assemble in the Chapel for morning prayer, at 9 o'clock, A.M.

S. H. TURNER, Dean of the Faculty.

Sept 24—2t

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next, (8th inst.) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec.

Oct. 5.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The annual meeting for the Election of Officers and Managers will be held at their Depository, No. 20 John st., on Thursday next, the 10th instant, at 9 o'clock, P.M.

Wm. H. Bell, Rec. Sec.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular quarterly meeting of the Society will be held on Monday evening, Oct. 7th, at 7½ P.M., in St Paul's S. S. Rooms, Vesey Street. The Committee will meet in the same place at 7 o'clock.

SERVICE AT THE APOLLO ROOMS.

The Rev. Ralph Hoyt, Rector of the Free Church of the Good Shepherd, will officiate in Divine Service at the above rooms, 410 Broadway, near Canal-st., on Sunday, (to-morrow.) Commencing at 7½ o'clock.

Acknowledgments.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The Treasurer respectfully acknowledges the receipt of the following contributions, being in aid of the Education Fund:

St John's, Stillwater, Rev R B Fairbairn, 1; St Luke's, Mechanicsville, ditto, 1; St Michael's, New York, Rev Wm Richmond, 10; St Mary's, ditto ditto, 1; St George's, Newburgh, Rev Dr J Brown, 13; total, 26.

JAMES F. DE PEYSTER, Treas.
157 Front-st., corner of Maiden Lane, or 917 Broadway.
New York, Sept. 30, 1850.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 29th inst.

Christ, Brooklyn, Rev J S Stone, DD, 32 34, Rev H S Atwater, New Boston, don. 5; Offering of Union ch, Humphreysville, Rev W F Walker, 3; Clinton and parts adjacent, Rev S Davis, Miss'y, 2; Anniversary Celebration at St Bartholomew's ch, 98 78; Grace, Canton, St Lawrence Co, Rev M Wells, 2; Mrs W Lockwood, Poundridge, Westchester Co, don, 1; St James, Hyde Park, Rev Reuben Sherwood, DD, 8; St Michael's, N Y, Rev Wm Richmond, 10; St Mary's, N Y, Rev Wm Richmond, 1; St Luke's, Catskill, Rev Louis L Noble, 1; St Paul's, Whitehall, Rev Geo N Sleight, 2; Emmanuel ch, Little Falls, Rev Bdwinmore, 3; Church of Ascension, Esopus, Rev Wm T Smithett, 2 50; Church of the Holy Spirit, Rondout, Rev W T Smithett, 2 50; St Paul's, Oakhill, and Christ ch, Greenville, $1 each, Rev Liberty A Barrows, 2; Mrs F Smith, don, 2; total, 178 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct. 3, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 28th inst.

Anniversary Celebration, collection at Convention St John's chapel, 42. Trinity ch, New Rochelle, Rev R U Morgan, DD, 10; Rev S Hawkesby, for Tracts sold, 62cts; St Paul's Poughkeepsie, Rev A D Traver, 4 50; Grace ch, Canton, St Lawrence Co, Rev M Wells, 1; St James ch, Hyde Park, Rev R Sherwood, DD, 8; Rev Dr Sherwood, ann sub, 1; St Paul's ch, Whitehall, Rev G N Sleight, 1 50; total, 68 62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 30, 1850. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 24th ult., the following contributions, viz.:

St John's, Troy, Rev E Lounsbury, specially appropriated, 125; Emmanuel, Little Falls, Rev E Livermore, 7 50; Christ, Rye, Rev E C Bule, 44; Christ, Marlborough, Rev S Hawkesby, 3; Trinity, Lansingburgh, Rev A T Tring, 35; Christ, North Brooklyn, Rev C Reynolds, 12; Trinity, Windham, Rev T S Judd, 4; Zion, Grunburgh, Rev W G Heyer, 3; St Paul's, Oakhill, Rev L A Barrows, 5; Grace, Canton, Rev M M Wells, 5; Grace, White Plains, Rev Dr Harris, 28 68; St James, North Salem, Rev O H Smith, 3 19; Christ, Patterson, Rev O S S Smith, 75cts; St Math, Bedford, Rev H H Patridge, 7 83; Trinity, New Rochelle, Rev Dr Morgan, 14; Christ, Morristown, Rev. E G W Roberts, 10; St George's, Schenectady, Rev Wm Payne, 15; St John's, Yonkers, and chapel at Tukahoe, Rev H L Storrs, 25; Fem Mis So, St Mathew's ch, Unadilla, Rev N H Adams, 15 15; Christ. Duanesburgh, Rev K Metcalf, 5; Trinity, Athens, Rev N C Stoughton, 3; Trinity, Fairfield, Rev T Applegate, 7; Christ, Hudson, Rev Wm Watson, 8 20; Zion, Sandy Hill, Rev S B Bostwick, 6 22; St James, Fort Edward, Rev S B Bostwick, 5 90; St Peter's, Litthgow, Rev H Wheaton, 2; St James, Hyde Park, Rev Dr Sherwood, 50; Aux Fem Mis So, ch Annunciation, N Y, Mrs Seabury, Trea, 70; ch of Holy Spirit, Rondout, Rev W T Smithett, 2 50; St Paul's, Glencove, Rev S Douglass, 10; St James, Newtown, Rev G A Shelton, 5 64; sub of Mrs Moore, 4, and Miss Gouverneur, 4; total, 546 56.

C. N. S. ROWLAND, Treasurer,
Sept. 28, 1850. 55 Water-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 26th March, the following contributions, viz.:

St Paul's East Chester, Rev H E Duncan, 6 66; StJohns, Stillwater, Rev K B Fairbairn, 1; St Luke's, Mechanicsville, Rev R B Fairbairn, 1; St Mathews, N Y, Rev J Pound, 21 50; St Thomas, Mamarenock, Rev J M Ward, 4 20; Trinity, Lansingburgh, Rev H T Tring, 12; Christ, North Brooklyn, Rev C Reynolds, 10; Trinity, Russellsville, Rev R Washburn, 2 10; Trinity, Windham, Rev F S Judd, 1; Zion, Greenburgh, Rev W G Heyer, 17; St George's, Hempstead, Rev W H Moore, 8 35; St John's, Ogdensburgh, Rev H R Peters, 20; Grace, Canton, Rev M M Wells, 4; Christ, Morristown, Reu B W J Roberts, 5; St George's, Schnectady, Rev Wm Payne, 15; St Mark's, Malone, Rev Wm Long, 3 50; Clinton and ports adjacent, Rev S Davis, 2; Christ, Balston, Spa, Rev G J Geer, 11 56; Christ, Duanesburgh, Rev K Metcalf, 5; Trinity Athens, Rev N C Stoughton, 3; Trinity, Fairfield, Rev T Appleton, 1; St Mark's, Williamsburgh, Rev S M Haskins, 16 31; Christ, Hudson, Rev Wm Watson, 10 75; Caroline, Satanhet, Rev F M Nole, 1 11; St Peters, Peekskill, Rev. G S Gordon, 6 5; Trinity, West Troy, Rev Joshua Weaver, 4; Ch of Holy Spirit, Rondout, Rev W T Smithett, 1 50; Ascension, Bropus, Rev W T Smithett, 2 50; St Mary's in the Highlands, Rev R Shaw, 15; St James, Newtown, Rev G A Shelton, 8 36; total, 220 45.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
July 23, 1850. 55 Water street.

ENGLISH THEOLOGICAL WORKS,
At greatly reduced Prices.

D. APPLETON & CO. are now offering a large portion of their Theological Stock, at very greatly reduced prices, they will shortly remove to their new and elegant store, and are desirous of selling off their duplicate works. Strong inducements are offered the Clergy to purchase at the present time.

TREATISE ON THE LAW OF THE CHURCH.
Murray Hoffman's Treatise on the Law of the Protestant Episcopal Church in the United States, 8vo. cloth, $2 00 Just published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

TO CLERGYMEN.---A favorable opening presents in Galveston, Texas, to a clergyman of the Episcopal Church of good standing, who unites to high scholastic attainments and willingness to labor zealously for the promotion of sound learning and religion. To such a person a sufficient number of pupils can be promised to ensure a liberal support. For any further information, apply personally to Mr Thos. Butler, agent for the Bible Common Prayer Book and Episcopal Tract Society, 20 John st. Oct 5, 4t

PROTESTANT EPISCOPAL CEMETERY.
MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

Poetry.

Two Short Answers to a Positive Assertion.

"Answer a fool according to his folly."—Prov. 26. 5.

"Gorham has triumphed !"—Know ye not
What warlike Pyrhus said,
When gazing, after carnage hot,
On Rome's front wounded dead ?—
Old Talleyrand would coldly smile,
And England's premier tell,
That *sin* was hardly worth one's while
If in *mistake* he fell.

Waddington, N.Y. J. H. H.

Selected Matter.

From the Spirit of Missions

Foreign Missions—China.

Right Rev. Wm. J. Boone, D. D., Missionary Bishop, *Shanghai;* Rev. E. W. Syle, Missionary; Miss Jones, Miss Tenney, Teachers.

The reports from the Mission at Shanghai have been of a very varied character; at one time cheering the hearts of the Committee by the intelligence of God's blessing upon the work of their missionaries; at another saddening them by afflicting news of the death or return of those, who had given the best proof of their thorough adaptation for their work.

The death of the Rev. Mr. Spalding has been a severe loss to the Mission. His indefatigable diligence had given him sufficient command of the language, to enable him to preach to the Chinese in their own tongue; and once qualified, he never ceased, in public and in private, to "teach and preach Jesus Christ." Over-much exertion, connected with a cold, brought upon him a consumption, that prostrated most rapidly his once vigorous constitution. Assured by his physicians that his recovery at Shanghai was hopeless, he reluctantly yielded to their advice, and embarked on the 30th of August last for his native land. This is the last that is known of him! He took passage on board of the ship Coquette, which, there is little reason to doubt, foundered in the China Sea, during a terrible gale in the month of September.

This dispensation is one which strikingly marks the inscrutability of God's providence. The fervent piety of Mr. Spalding was united to a soundness of judgment, a practical common sense, a steadfastness of purpose, an extraordinary measure of untiring diligence, which, together, gave singular promise of usefulness in the cause of Christ; and just as he had mastered the language, and had become in other respects, fitted for the work—just as he had begun to see the first fruits of his ministry among the heathen—the voice of the Lord called him away, to enter thus early into his rest.

The departure of Mr. Spalding was followed by another serious deprivation. The health of Miss Morse began to fail, and here again the positive injunctions of physicians made it a matter of duty in her to seek repose from labour and the refreshment of a voyage. In obedience to this advice, she embarked for this country. The Committee feel constrained to express their sense of the value and efficiency of Miss Morse's disinterested labours of five years in the Mission school at Shanghai. Placed by a gracious Providence beyond the necessity of drawing any support from the Church which she served, she has given herself to her toilsome and self-denying task, with a patience and energy which no mere temporal reward could have secured. The Committee hope that the object of her return may be speedily accomplished, and that she may, with renovated health, be enabled once more to engage in the work of teaching the little ones of the heathen people the way of salvation.

These losses, together with the enfeebled state of health and constant physical pain under which the missionary Bishop himself has continued to suffer, have compelled the Mission to curtail some plans of usefulness, and to assume individually more labour than would otherwise have been done. And yet when the number and condition of the labourers is considered, the Committee may well feel thankful that God has granted to them to accomplish so much as they have.

The New School Buildings, without the walls of the city, were completed and taken possession of last summer. These afford admirable accommodations for the pupils and for a portion of the missionaries. The Bishop's house has also been completed. The Chapel of the Mission, built within the city by an American layman, was so far finished, as to allow of its consecration at the festival of the Epiphany, 1850. Of this interesting service the Rev. Mr. Syle has transmitted the following account:

"*Sunday* 6, *Jan.*, 1850—*Epiphany—First Sunday of the year.*—A day ever to be remembered in the history of our Mission! Let friends at home rejoice greatly, that they may be sharers of the joy with which our hearts have been filled this day. But the day before yesterday, the Bishop and myself had been invited to take part in the opening of the church of the English Protestant Episcopal Brethren. To-day they assisted us at the consecration of our 'House of Prayer,' for the children of the most numerous nation upon the earth.

"We often read accounts of consecration of the Churches in Christian lands, where the crowd of worshippers have a heart for prayer and a voice for praise, and the event is one of general rejoicing.

"Let me give a brief account of a consecration under very different circumstances; where the crowd who assembled were not worshippers, but wondering listeners; where the hearts that prayed were few and the voices lifted up in praise were feeble; and the great part of those present knew not wherefore they were gathered together, until they were told by us what all these things meant.

"In the morning, the Bishop took his accustomed service at the school Chapel, and I mine at the *Wong Ka Mo dur* station. At about 3 in the afternoon we met together, with Mr. McClatchie, (who had also held previous services in his own Church) and with Mr. Holson, in the Vestry of the new Church. It was not without some difficulty in pressing through the crowd, that we made our way to the little room, and there knelt down to pray for that Divine help and blessing of which we felt in so great and immediate need. On coming out into the Church, and taking our place in the chancel, (the pulpit and desk are not yet finished) what a sight met our eyes! In the body of the Church many hundreds of the people whom we had come to teach, eagerly assembled to "see and hear some new thing." Immediately in front of us, our orderly, clean-looking scoool of between forty and fifty boys, together with four other converts, (not of their number,) whom we have been privileged to baptize. In the galleries, on one side, a good number of English and American friends, whose interest in our labors had led them to be present on this occasion; on the other side, a crowd of women, old and young, whose animated countenances showed that they felt an especial concern to understand the meaning of our proceedings; and in the end gallery, right opposite to us, there sat a little group, whose appearance moved my feelings more than any thing else—the five little girls who had been gathered together and cared for by the already over-occupied teacher, whose yearning for the welfare of her own sex, will not allow of her living here and doing nothing for them; there they sat around her, looking so bright aud animated and promising, that for a moment they made me forget the multitude gathered together in the same space between myself and them.

"But to proceed—The Bishop's voice was the first heard in the setting up of the worship of Jehovah in that place. He began with the address which first recites the fact and suitableness of consecrating houses for public worship, and then exhorts those present not to doubt but that God will approve of the present purpose of our hearts; and finally calls on them to unite in begging His gracious blessing. Then the succeeding prayers; after which our first convert, and now candidate for the Deaconship, *Chai*, came forward with a memorial, addressed to the Bishop, reciting that a certain believer in Jesus, who dwelt in America, and honored the True God, having heard that the people of Shanghai knew Him not, but worshipped idols and false gods, had therefore given money for building this Church; and the money had been taken and used for that purpose; and the Church was now built; whereupon, in the name of his fellow communicants here, he prayed the Bishop to consecrate this Church. To this the people listened, evidently not knowing what to make of this strange proceeding; and, moreover, not being able to hear well, because of *Chai's* face being necessarily turned away from them. The Bishop then handed me the sentence of consecration to read, which I endeavored to do in as distinct a manner as I could, and this document, repeating, as it did the substance of the foregoing memorial, the people seemed to understand, and to be in some degree prepared for the sentence, 'The Lord is in His holy temple,' with which the Bishop began the morning service.—The Gospel of the day, Matth. ii. 1, 12, was read by McClatchie as a Lesson; and the sermon, (which it had been made my duty to preach) being ended, the people were dismissed, but not before some of them had come up to us at the chancel rail, saying, 'You exhort us to believe in Jesus—but how are we to do so? Make known the way to us.' Such inquirings we felt to be the crown of the day's exertions.

"I have not time to tell how, besides the seven or eight hundred who remained, crowds came and went; how many stood up on benches and window-sills that they might see and hear; how the crowd pressed nearer and nearer round the chancel rail during the prayers and sermon, and yet a good degree of order was preserved throughout."

In connection with this event, it should be remarked, that the ordination of *Chai*, the first convert to the Mission, to the lowest order of the ministry, was appointed for Easter day last.

The Mission school has continued in successful operation. The number of pupils remains the same as at last report, forty-six—too many, in fact, for the present force of the mission. The care of these devolves almost entirely upon Miss Jones and Bishop Boone. The arrival of Miss Tenney, about August next, will afford some relief to the former; but to the Bishop there is, at present, no prospect of assistance. And when it is remembered that in addition, he is engaged in the work of translation, and the general duties connected with the public ministry of the Word, it must be evident to all that this cannot last long.

One of the pupils of the school has died during the year, leaving behind a pleasing testimony that the Christian instruction which had been given him, had been blessed by the Spirit of God to the enlightening of his mind and a preparation of his heart for God's presence and kingdom.

At the date of the last advices, there were five of the older pupils who had been baptized, and six more were candidates for baptism. Two adults, not connected with the Mission, had likewise been baptized.

The whole number baptized:

Adults, 9; infant, 1; total,	10
Confirmed	9
Communicants—present number 7; deceased, 2	9
Catechumens receiving instruction, with a view to immediate baptism,	10

The Missionary Bishop has appealed to the Committee, with great earnestness, for their sanction and assistance in another department of usefulness which he desires to open, viz. a *female* school. The force of the Bishop's representations no one can help feeling, and there could be no hesitation on the part of the Committee, provided the funds for the erection of a building, and especially suitable agents were forthcoming.—Scholarships for female pupils have already been provided to a considerable extent. No serious embarrassment, it is believed, would be experienced on this score. Every considerate mind must instinctively perceive and measure the trials and temptations which may grow out of heathen alliances, for the Christian youth now coming forward in the Mission School; and there is little doubt that, as in the instance of buildings for the male department, sufficient funds might be provided, by private benefaction, for the erection of another building for an independent department for females. The serious obstacle, is the inability to obtain suitably qualified *teachers*. If these can be induced to volunteer their services and their lives for this noble work of training up Christian wives and mothers for China, the hopes of the Missionary Bishop may soon be accomplished.

The Missionary Bishop and the Rev. Mr. Syle, have continued to contribute their share of labour in the work of a revision of the translation of the Scriptures into the Chinese tongue. The disputed point concerning the rendering into Chinese the name of God, has not yet been adjusted.

The Missionary Bishop, in connexion with the Rev. Mr. Syle, and the Rev. Mr. McClatchie, the latter of the Church Missionary Society, has nearly completed the translation of the whole order for "Morning Prayer," in the local dialect of Shanghai.

The most serious difficulty connected with the China Mission, is the inability of the Committee to procure suitable missionaries and teachers.—Money has never been wanting. The contributions specifically designated for this Mission, have exceeded what has been expended. Benefactions of private munificence have provided it with a variety of appointments, essential to the convenience and usefulness of the missionaries. School Buildings, Dwellings, a Chapel—are all there.—A growing European and American population, has brought with it nearly, if not quite, all the comforts of a civilized society. The climate is certainly equal to that of at least three-fourths of the United States; and the prospects of usefulness certainly not behind those of any Missionary position in the world. And yet, the earnest and importunate appeals of the Missionary Bishop, reiterated month after month, and now it may be said, year after year, are heard almost without the least effect. It is a matter most deserving serious consideration. Certain it is, that all the admirable arrangements made at Shanghai, and all the spiritual fruits which have begun to appear, and all the prospects of the pupils in the school—who have been now five years under Christian instruction—seem, to our eyes, to hang upon the slender thread of one or two most precarious lives!

Contributions for the China Mission,	$9,088 97
Expenditures,	9,755 94

Remittances amounting to $2,000, on account of the next financial year, have gone forward.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Cady, Rev. Philander K., Theological Seminary, Chelsea Square, Twentieth st.
Canfield, Rev. E. H., Rectory of St. Peter's Ch., 20th st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Chauncey, Rev. Peter S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R T., 98 Twelfth st. or Ravenswood.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 4 St. Marks Place.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev, Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Elmendorf, Rev. John J., 127 Macdougal st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 916 Broadway.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., 217 Tenth st.
Henry, D. D., Rev. Caleb S.,
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 137 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Ezra, Sixth Avenue, corner West 20th st.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Waverly-Place.
Millett, Rev. James, 135 Eldridge st.
Moore, Rev. John Wells, 767 Broadway.
Morris, LL.D., Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., 530 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
White, Rev. Ferdinand E., 170 West 22d st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H., 287 Pearl st.
Bourns, Rev. Edward, 30 Clinton st.
Childs, Rev. Wentworth L., 153 Henry, cor. Joralemon st.
Clark, Rev. John W., 256 Pearl st.
Clarke, Rev. James P. F., 91 Power st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 30 Johnson st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Shackelford, Rev. John. W., Myrtle Av., near Clason.
Stearns, Rev. John, Powers st. 2d door from Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Fash, Rev. George W., Meserole st. near Union Avenue.
Haskins, Rev. Samuel M., 1 St: Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Walker, Rev. Robert J., South 5th, between 11th & 12th-sts

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Moore, Rev. Jacob D. L., Hoboken.
Sayres, Rev. George, West Hoboken.

Advertisements.

ST. PAUL'S SCHOOL, No. 49 East 24th st., N. York, under the direction of Rev. J. G. Barton, late Rector of St. Paul's College.

The design of this Institution is to train Boys thoroughly, both in the elements and more advanced studies of a Commercial and Classical Education.

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3. English, in its various departments—comprehending Reading, Spelling, Writing, Grammar, Composition, Geography, Use of Globes, History, Arithmetic, and Algebra.

Occasional Lectures will be delivered in Chemistry, and other branches of Natural Science.

Religious Instruction will be regularly given in the Holy Scriptures, Book of Common Prayer, and Ecclesiastical History.

Terms.—The first Term will begin on Tuesday, the 10th of September, and end on the second Monday of the ensuing February.

The second Term will begin on the second Monday of February, and end on the second Monday of July.

The time of daily attendance will be from 9 A.M. to 3 P.M.

There will be the usual recess during the Christmas and Easter Festivals.

Charge.—For each term of five months, fifty dollars.

French, Spanish, German, and Drawing, will be additional charges. Sept. 24—6t

EARNESTNESS; Or, Incidents in the Life of an English Bishop. By C. B. Taylor, M.A.

"Who that has read 'Lady Mary,' or 'Mark Wilton,' or 'Margaret or the Pearl,' or 'Thankfulness,' or any other of the works of Mr. Taylor, will fail to procure the present volume! Not one, we imagine. With all 'earnestness' do we commend it to our readers. It will do them good while it will deeply interest and charm them. We are not great admirers of works of fiction, and are constrained to say that too often books of this sort, professing to have a religious character, are feeble and unnatural. Very far otherwise are Mr. Taylor's works generally, and this perhaps more than any of its predecessors. We would have 'Earnestness,' not only in every family holding communion with the Protestant Episcopal Church, but in every religious family. There need be no fear that the young folks will weary of it."—*N.Y. Commercial.*

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For terms and particulars, apply to Stanford & Swords, 137 Broadway. Aug 31—4t$

REPORT FOR AUGUST.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Aug., One hundred and eleven new policies, viz.:

Manufacturers		To Farmers	3
Clerks	8	Mechanics	16
Physicians	2	Agents	10
Students		Clergymen	2
Accountants		Mariners	3
Lawyers	4	Others	8
To Merchants	41		
Public Officers	10		42
Ladies	4		69
	69	Total	111

Whole number of Policies Issued 6164

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Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 26	
	$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09

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Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.